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CRITICAL REVIEW.

For the Month of January, 1782.

A Treatise on the Nature and Properties of Air and other permanently elastic Fluids, to which is prefixed an Introduction to Chemistry. By Tiberius Cavallo, F. R. S. 4to. 1l. 5s. in boards. Dilly.

IF the reader expect to find much novelty in this work, he will be disappointed; it contains little either to interest or inform those who have given attention to the enquiries respecting air. It is merely a compilation, and as such has considerable merit. The author addresses himself to men who are supposed entirely ignorant of every branch of natural philosophy. He accordingly begins with a plain and familiar introduction to chemistry, in which he is perspicuous and diffusive, though in the arrangement of his materials he differs little from others who have written on the same subject.

His first Chapter in Part I. has a regard to chemistry in general, in which the author treats of affinity, explains what is meant by the word, and observes, that from this fundamental property of all substances there are deduced some rules, by the help of which almost all the phenomena in chemistry may be explained.—Chap. II. treats of the elements, air, water, earth, and fire. The author contents himself with giving a very brief view of the principal properties of each element separately; and concludes with being very full on what we must consider rather as a panegyric on his ingenious friend Dr. Crawford, than as any thing that can be either instructive or satisfactory to his reader. He gives a complete view of that philosopher's system; and, without assigning a single reason

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for embracing it, expressly declares his perfect acquiescence in the truth of this new theory.—It might be supposed, from the positive manner in which we find Dr. Crawford's opinions favoured in every philosophical work which has of late been published, that no fellow-philomath ever doubted their truth. We heartily wish that Mr. Cavallo, or some other friendly panyrist, would tell us that they have repeated Dr. Crawford's experiments; would inform us whether himself, or his antagonist Mr. Morgan, is the egregious blunderer which one of them must be; and present the public with something more substantial than empty praise and precarious assertion.

The remaining chapters of Mr. Cavallo's first part are so many perspicuous dissertations on the acids, the alkalis, salts, earths, metals, and other chemical subjects. He enumerates their general and distinguishing properties; he instructs the reader in the mode of procuring them; and to various other particulars of elementary information, adds a minute description of some of the principal and most difficult processes in chemistry.—We think him, however, deficient in that part of his work which treats of the phosphoric acid: he should not have thought it sufficient to inform an unexperienced enquirer, that this singular body may be procured, from urine or bones; but have added likewise the singularities of the process by which it is procured. Macquer, and Scheele himself, the author of this discovery, are blameable in this respect; and it was with some eagerness that we hoped to find, in Mr. Cavallo's introduction, what they neglected.

After his introduction to chemistry, the author enters upon the second part of his work, which is partly an introduction to the science of hydrostatics. Mr. Cavallo considers this portion as necessary to the knowledge of what constitutes the chief part of his work. Here his perspicuity will amply atone for the impertinence which perhaps may be ascribed to this introductory treatise.—After Mr. Cavallo has described the various uses of the air-pump, and the various phenomena which take place in vacuo, he proceeds to enumerate the most interesting properties of air, as they relate to animal life and combustion; the whole of what he has collected on this subject is illustrated by a variety of experiments, and concluded with some notice of an opinion which was supported by the philosophers of the last age, who maintained that air contained an enlivening principle (a pabulum vitæ) necessary for the support of animal life; that, by the action of breathing, animals in every inspiration separated a portion of this principle from the air; and that, when the air had thus by animal respiration been deprived of all the quantity of the enlivening

principle it contained, it became unfit for respiration.—The author, however, rejects this hypothesis; and gives a long quotation from Dr. Priestley, expressive of that philosopher's ideas relative to the cause or principle which renders air noxious. He then produces some experiments, to shew the diminution of air occasioned by respiration, and to prove that air contaminated by a burning candle, and wherein a lighted candle is immediately extinguished, is not so noxious to animals as the air contaminated by animals breathing or dying in it. The author proceeds to give a short and comprehensive view of the various states of the atmospherical fluid, as it naturally exists in various places. 1. Its greater or lesser salubrity, as it depends on the density or rarefaction of the air. 2. The constant changes which must take place in our atmosphere, from the breathing of animals, the burning of fires natural as well as artificial, and the putrid effluvia of different kinds emitted by corrupting and fermenting matters. Here Mr. Cavallo points out the great use of the winds, in mixing the noxious with the pure air, and in removing the stagnation which would otherwise be productive of the most fatal consequences. This leads him to treat of damps: he shews that we have no grounds to rely on the various kinds of damps which the vulgar part of mankind have discriminated by four different names; but that all may be reduced to two, which consist of permanently elastic fluids different from each other, and different from common air, but agreeing only in the properties of elasticity and transparency. Mr. Cavallo concludes this chapter with a few observations relating to the contagious diseases usually attributed to the air.

Chap. IV. begins with a history of the discoveries of the various permanently elastic fluids. He observes, with astonishment, that Van Helmont was one of the first who made any progress in these discoveries; and, indeed, considering the time in which he lived, we cannot help admiring the variety and the pertinent application of several of his observations. After Van Helmont, Mr. Boyle is displayed on the stage, who is followed by Hales, and a number of other enquirers, who distinguished themselves in the same ample field of science; but 'as it is not the author's design to write a history, he avoids expatiating on this subject, and, agreeable to his first purpose, proceeds to enumerate the various sorts of air.'—In the preceding chapter he had mentioned some of the principal properties of common air, his next employment therefore is to describe the principal properties of other permanently elastic fluids, which may distinguish them from each other. 1. They are transparent; by a mixture of them, how-

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ever, in some circumstances, some colours may be perceived. 2. If common air and dephlogisticated air be excepted, they are all incapable of assisting combustion and animal life. 3. Common, dephlogisticated, inflammable, and nitrous air, are with great difficulty and in small quantities absorbed by water; but fixed air is more readily and in a quantity equal to its own bulk absorbed by water: the other elastic fluids are in vast quantities, and almost instantly absorbed by water; for which reason they cannot be confined by it. All the acid elastic fluids have the principal properties of those acids from which they are derived: alkaline air has the properties of an alkali. They all likewise have smells peculiarly strong, penetrating, and offensive.—The author proceeds to enumerate the principal properties of each of the elastic fluids separately. This clear and useful enumeration is followed by directions for making each of the airs, which are indeed sufficiently minute. This chapter concludes with the mode of determining the nature of any elastic fluid whose properties it may be thought necessary to examine.

Chap. V. contains the description and use of the apparatus principally necessary to make experiments relative to the nature and properties of permanently elastic fluids. The author has crowded into this part of his work an abundance of very minute directions; and some persons, perhaps, may think, that he becomes tedious, by considering his tyro as uncommonly stupid and ignorant. Great blunders, however, in philosophy are generally the offspring of a disregard to trifles; and for this reason the chapter we are now reviewing may be esteemed as an useful testimony of the author's patience and accuracy.—The description of an aerial apparatus necessarily leads Mr. Cavallo to give an account of the various eudiometers which have been invented. We think he spends too much time in demonstrating the imperfections of Mr. Magellan's eudiometer, especially as that gentleman has acknowledged the blunder which deceived him into the recommendation of this awkward instrument.—Mr. Cavallo concludes this part of his work by describing the eudiometer which appears best to his own judgment, and which is no other than that invented by Mr. Fontana, improved and simplified. The author very properly rejects a great number of useless appendages which the inventor had annexed to this. We cannot, however, agree with him in thinking it necessary to take off with emery the polish of the inside of the tube which is employed. This operation, confessedly laborious, does by no means answer the designed end so well as a proper care that the inside of the tube be well cleared of grease and dirt.—

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A description of the eudiometer is followed by a catalogue of circumstances which should be regarded in employing it. We wish the author had taken some notice of Gattay's eudiometer, which is described in one of Rozier's Journals, for 1779; it is seemingly very accurate, and may be used where the employer cannot be furnished with a tub, or with more than a pint of water; for which reason it is very convenient as a portable eudiometer: it has some unnecessary parts; but, we presume, Mr. Cavallo would have rejected most of these, and by reducing the instrument to a more simple construction, have rendered it more useful.

In Chap. I. Part III. of this work, after a repetition of some facts which he had previously noticed, the author is led to give an account of the different theories of respiration. Dr. Priestley's hypothesis is preferred, for very good reasons, to that of Mr. Scheele. We must omit the particular consideration of this part of the author's collection, as our reviews of the works whence Mr. Cavallo has derived his materials, render it unnecessary. The only new portion of this chapter is that which regards Dr. Crawford's theory, who ascribes to the impregnation of phlogiston which takes place in the air received by the lungs, the deposition of a quantity of heat sufficient to account for the heat which in so many ways, and in such great abundance, is emitted from animals. The author has here omitted one important observation, viz. that the whole accuracy of Dr. Crawford's computations depends on one postulatam, which has repeatedly been proved to be fallacious. We refer to the change which Dr. Crawford has supposed of common air into fixed air, after having passed through the lungs. It is truly astonishing that so obvious a mistake should have made little impression on the minds of so many sagacious enquirers as have thought themselves justified in receiving and admiring Dr. Crawford's theory. Mr. Cavallo, after a very fair and clear account of this hypothesis, endeavours to remove an objection which must readily occur on the perusal of Dr. Crawford's book. 'How are we (says the author) to reconcile this theory with the usual popular observation, that the air which is expired from the lungs, is sensibly hotter than that which is inspired; whereas, according to the above mentioned theory, the air expired contains less elementary heat than it did before its entering the lungs. But (replies Mr. Cavallo) it must be observed that the heat just expelled from the lungs is a sensible heat, which has nothing to do with the air's capacity for holding that element. For example, suppose that the common atmospheric air contains 20 parts of elementary heat; and that the same air, after being

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breathed

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breathed once, can contain not more than 10 of those parts. Now those two sorts of elastic fluid, viz. common atmospheric air, and the same air after being breathed when put in the same temperature, acquire the same degree of sensible heat, viz. they will raise the thermometer precisely to the same degree, notwithstanding that the former contains, according to the supposition, twice as much elementary heat as the latter; for the quantity of elementary heat, that a body contains, does not become sensible, unless the capacity of that body for holding so much heat is lessened. The air then which is expired from the lungs has a quantity of sensible heat, which it has acquired from its contact with the warm lungs, and which it loses as soon as it comes in contact with colder bodies; but its quantity of elementary heat remains less than it was before its being used for respiration; because, according to Dr. Crawford's theory, its capacity of holding that element is lessened by its being impregnated with phlogiston.'

We shall beg leave to oppose here the valid evidence of facts to the precarious testimony of so much speculation. It seems to be a question which Dr. Crawford never asked himself: *Whether the phlogiston imparted to any portion of air, in consequence of one inhalation of the breath, be sufficient to account for the heat in the same portion of air when it is expired?* We know that the heat contained in one breath of air will, if properly managed, raise Fahrenheit's thermometer near 10 degrees. This is an increase of heat very nearly adequate to the highest degree of heat which can be acquired by mixing any portion of the strongest nitrous air, with any portion of the purest dephlogisticated air. But Mr. Cavallo, surely, will not be extravagant enough to suppose, that the phlogistication produced by this mixture of airs, is not 20 times greater than the phlogistication produced by a single inhalation of the breath. If he has never made the experiment, we can inform him with certainty, that the quantity of phlogiston added to a portion of air, in consequence of one inspiration into the lungs, is so small that the best eudiometer will scarcely discover it; the cause then assigned by Dr. Crawford, is by no means adequate to the effect which he wishes to account for.—We have hitherto, however, described the weakest part only of our objection. If Dr. Crawford's theory cannot account for the heat communicated by expired air; how much less will it then for the much greater quantity of heat which is continually emitted by other channels, such as our evacuations, the pores of our skin, &c. &c.?

A large portion of this chapter is farther employed in enumerating and describing a variety of interesting facts relative

lative to the respiration of animals, which are well known to those who have read Dr. Priestley's observations, and will be highly relished by those novices to whom Mr. Cavallo addresses himself.—The author's next object, is an examination of the various changes which air undergoes in consequence of combustion, and the various phenomena attending it. He then proceeds to explain and scrutinize the most probable hypotheses which have been hitherto offered. 'But, he says, none have so much the appearance of truth, and seem so satisfactory to the mind, as Dr. Crawford's explanation,' which he subjoins in that philosopher's own words.—Here, again, we have much speculation, without an appeal to one fact. We cannot help wishing that, to the pains which Mr. Cavallo has taken to recommend Dr. Crawford's theory, he had added the more meritorious pains of examining the few experiments he has given: the public would indeed have been much indebted to him; but, as far as his work respects this part of philosophy, we must observe, that Dr. Crawford seems to be the only person who has reason to thank him.—Mr. Cavallo proceeds from his examination of Dr. Crawford's to that of Mr. Scheele's, which, with great justice and propriety, he rejects as altogether unsatisfactory. Amongst many other enquiries which engage the remainder of this chapter, the author is very clear and full in tracing the cause of one very singular phenomenon, viz. the addition of weight to metals by calcination.—He thinks that M. Lavoisier's experiments on this subject do, beyond all doubt, prove that it is owing to the absorption of air.—We are sorry we cannot follow Mr. Cavallo in this part of his work, which is indeed very valuable, interesting, and copious.

Chap. II. treats of dephlogisticated air. Mr. Cavallo begins with a history of the various steps and efforts which led to its discovery. He observes, that it is never found already made by nature. He describes the method by which it is procured, and the phenomena which attend the operation. He afterwards proceeds to enumerate the substances, and the mixture of substances, from which it is derived. Amongst other particulars, he relates the process by which Mr. Scheele supposed he procured it from the nitrous acid alone; but others have repeated this experiment, and have discovered a result very different from that observed by Mr. Scheele.—Mr. Cavallo, in this chapter, gives a fair account of the facts which seem to oppose the notion, that an earth as well as an acid is necessary to the production of atmospheric air. This account is followed by a catalogue of the vitriolic salts and

other substances which yield dephlogisticated air. Afterwards are enumerated the properties of dephlogisticated air; which form too numerous a catalogue to be particularly noticed by us. We would, however, observe, that Mr. Cavallo is, in one instance, led astray by the idea which Mr. Fontana supposes might be derived from exposing dephlogisticated air after it has been breathed to the surface, or passing it through a body of lime water. This error, as we have observed in a former Review, is founded on the false opinion, that common air by respiration is changed into fixed air. The author prescribes a method by which pure air may be breathed at a very easy rate; but this depends chiefly on the fallacy we have just pointed out.

It may be sufficient to inform the reader, that the remainder of Part III. assigns a separate chapter for the consideration of each separate air; and that in all, the author is as copious as in that we have already reviewed. We felt some objections starting in our minds to a few only of the multitudinous particulars, which the author has here collected, more especially to what he says in relation to the different weights of air; but in this instance he follows others, to whose modes of operation nothing can raise greater objections than the various results of their experiments. Mr. Cavendish (if we remember rightly) makes the weight of inflammable air to be to that of common air as 1 : 10 nearly; Mr. Fontana as 1 : 15; and we should not be surprised to find a third who proved a difference much less or much greater than either of the preceding. Mr. Fontana's apparatus, however, as described by the author, is by far the best we have yet seen;—it should be observed here, that if we except the facts relating to common, dephlogisticated, inflammable, nitrous, and fixed air, those which are recited concerning the others are taken almost entirely from Dr. Priestley, to whom the author is obliged for the greatest part of his work. He seems, when he printed this compilation, to have been a stranger to the last volume published by that indefatigable experimentalist: and for this reason the tyro, after he has read Mr. Cavallo's production, will still have a great deal to learn concerning the science of airs.

The author, in the chapter 'containing conjectures relating to the theory of fluids permanently elastic, and the constitution of the atmosphere,' seems to deny the existence of a repulsive power; and in one part he declares the impossibility of demonstrating a change of attraction into repulsion, by *mathematical* reasoning. We are sorry to observe this testimony

mony of his little acquaintance with sir Isaac Newton's works.

Suppose $\frac{1}{x^2 - ax}$ to express the law by which a force increases as we approach towards the attracting body, whenever a in this case becomes equal to x , the expression is changed into $\frac{1}{0}$, or the force is infinite, if a should become greater than x , the denominator of the fraction will have a negative sign, and, in the language of mathematicians, the attractive will be changed into a repulsive force.

Through the whole of this work we find ample reason to applaud the author's industry, his accuracy, and his minuteness: perhaps the bulk of the volume might have been diminished, with some advantage and with little difficulty; but in philosophical treatises and compilations there is less danger in bordering upon tediousness than obscurity. Mr. Cavallo's design is obvious; and if the utility of the plan be acknowledged, we think the execution of it not unworthy of approbation.

The English Garden: a Poem. Book the Fourth. By W. Mason, M. A. 4to. 2s. 6d. Cadell.

THIS elegant poem, which has been published in separate parts*, is at length completed.

The first book contains the general principles of the art, which are shewn to be no other than those, which constitute beauty in the sister art of landscape painting; beauty, which results from a well-chosen variety of curves, in contradistinction to that of architecture, which arises from a judicious symmetry of right lines.

The second book proceeds to a more practical discussion of the subject; but confines itself to one point only, the disposition of the ground-plan, and the proper disposition and formation of the paths and fences. Here the curvilinear principle is again particularly recommended.

The third book proceeds to add natural ornament to that ground-plan, which the second book had ascertained, in its two capital branches, wood and water.

Factitious or artificial ornaments, in contradistinction to natural ones, form the general subject of the fourth book now published. By these is meant, not only every aid, which the art borrows from architecture, but those smaller pieces of se-

* The first book was published in 1772, the second in 1777, and the third in 1779,

parate scenery, appropriated either to ornament or use, which do not make a necessary part of the whole, and which, if admitted into it, would frequently occasion a littleness ill-suited with that unity and simplicity, which should ever be principally attended to in an extensive pleasure-ground.

In this book the scene is laid at the seat of Alcander.

* Crowning a gradual hill his mansion rose
 In antient English grandeur : turrets, spires,
 And windows, climbing high from base to roof
 In wide and radiant rows, bespoke its birth
 Coëval with those rich cathedral fanes,
 (Gothic ill-nam'd) where harmony results
 From disunited parts ; and shapes minute,
 At once distinct and blended, boldly form
 One vast majestic whole. No modern art
 Had marr'd with misplac'd symmetry the pile.
 Alcander held it sacred : on a height,
 Which westering to its site the front survey'd,
 He first his taste employ'd : for there a line
 Of thinly scatter'd beech too tamely broke
 The blank horizon. " Draw we round yon knowl,"
 Alcander cry'd, " in stately Norman mode,
 A wall embattled ; and within its guard
 Let every structure needful for a farm
 Arise in castle semblance ; the huge barn
 Shall with a mock portcullis arm the gate,
 Where Ceres entering, o'er the flail-proof floor
 In golden triumph rides ; some tower rotund
 Shall to the pigeons and their callow young
 Safe roost afford ; and ev'ry buttress broad,
 Whose proud projection seems a mass of stone,
 Give space to stall the heifer, and the steed.
 So shall each part, tho' turn'd to rural use,
 Deceive the eye with those bold feudal forms
 That Fancy loves to gaze on." This atchiev'd,
 Now nearer home he calls returning Art
 To hide the structure rude where winter pounds
 In conic pit his congelations hoar,
 That summer may his tepid beverage cool
 With the chill luxury ; his dairy too
 There stands of form unsightly : both to veil,
 He builds of old disjointed moss-grown stone
 A time-struck abbey. An impending grove
 Screens it behind with reverential shade ;
 While bright in front the stream reflecting spreads,
 Which winds a mimic river o'er his lawn.
 The fane conventual there is dimly seen,
 The mitred window, and the cloister pale,
 With many a mouldering column ; ivy soon

Round

Round the rude chinks her net of foliage spreads;
Its verdant meshes seem to prop the wall.'

It was said, in the first book, that of those architectural objects, which improve a fine natural English prospect, the two principal ones are a castle and an abbey. 'In conformity with this idea, Alcander begins to exercise his taste by forming a resemblance of those two capital artificial features, uniting them however with utility.'

A ruined abbey affords the poet some images, which are highly picturesque, and in pleasure-grounds may serve to diversify the scene, and give the place an air of solemnity and ancient grandeur. But we have some doubts, respecting the propriety of such an object near the mansion; as we apprehend, that all appearance of ruin ought to be removed from thence. Besides, the mere imitation of a ruined abbey is a ridiculous deception; a miserable object, totally destitute of those hallowed walls and awful cells, which alone can give it a venerable aspect, and make a proper impression on the mind of the spectator.

In order to render this part of the poem more agreeable, the author introduces a tale, and conveys his instructions through the medium of an interesting story.—A fair *Bostonian*, whom he calls Nerina, is shipwrecked, and saved by Alcander; who soon conceives a tender passion for the beautiful stranger; and, while he entertains her at his house, makes several elegant improvements, agreeable to her taste and wishes. When she suggested the idea of a woodbine bower, which was to be called Nerina's,

' — his fancy instant form'd
The fragrant scene she wish'd; and love with art
Uniting, soon produc'd the finish'd whole.'

In describing Alcander's conservatory, the poet says,

' ————— In the midst
A statue stood, the work of Attic art;
Its thin light drapery, cast in fluid folds,
Proclaim'd its ancientry; all save the head,
Which stole (for love is prone to gentle thefts)
The features of Nerina; yet that head,
So perfect in resemblance; all is air
So tenderly impassion'd; to the trunk,
Which Grecian skill had form'd, so aptly join'd,
Phidias himself might seem to have inspir'd
The chissel, brib'd to do the am'rous fraud.
One graceful hand held forth a flow'ry wreath,
The other prest her zone; while round the base
Dolphins, and Triton shells, and plants marine

Proclaim'd, that Venus, rising from the sea,
Had veil'd in Flora's modest vest her charms.'

The scheme of placing a modern head upon an ancient Grecian statue is a whimsical contrivance. And a flowery wreath in the hand of a female figure, surrounded with dolphins and shells of tritons, is an incongruity.

The story ends in a tragical manner. The lady had been engaged by her father to a lover, whose name is Cleon. By accident Cleon comes to the seat of Alcander. Nerina meets him unexpectedly; is thunderstruck, faints, and after a short interval of composure, in which she expresses her esteem for Cleon, and her affection for Alcander, expires!

' — She paus'd, and dropt
A silent tear; then prest the stranger's hand;
Then bow'd her head upon Alcander's breast,
And "blest them both, kind heav'n!" she pray'd, and died.

This affecting incident made a deep impression on Alcander; and in one of his contemplative and melancholy hours, as he was wandering through a grove of yew trees, within sight of the vault, in which his Nerina was buried, Fancy suggested the idea of erecting a hermitage.

" — What if here,"
Cry'd the sweet soother, in a whisper soft,
"Some open space were form'd, where other shades,
Yet all of solemn sort, cypress and bay
Funereal, pensive birch its languid arms
That droops, with waving willows deem'd to weep,
And shiv'ring aspens mixt their varied green;
What if yon trunk, shorn of its murky crest,
Reveal'd the sacred fane?" Alcander heard
The charmer; ev'ry accent seem'd his own,
So much they touch'd his heart's sad unison.
"Yes, yes, he cry'd, Why not behold it all?
That bough remov'd shews me the very vault
Where my Nerina sleeps, and where, when heav'n,
In pity to my plaint, the mandate seals,
My dust with her's shall mingle." Now his hinds,
Call'd to the task, their willing axes wield;
Joyful to see, as witless of the cause,
Their much-lov'd lord his sylvan arts resume.
And next, within the centre of the gloom,
A shed of twisting roots and living moss,
With rushes thatch'd, with wattled oziars lin'd,
He bids them raise: it seem'd a hermit's cell;
Yet void of hour-glass, scull, and maple dish,
Its mimic garniture: Alcander's taste
Disdains to trick with emblematic toys

The

The place where he and Melancholy mean
 To fix Nerina's bust, her genuine bust
 The model of the marble. There he hides,
 Close as a miser's gold, the sculptur'd clay;
 And but at early morn and latest eve
 Unlocks the simple shrine, and heaves a sigh;
 Then does he turn, and thro' the glimm'ring glade
 Cast a long glance upon her house of death;
 Then views the bust again, and drops a tear.
 Is this idolatry, ye sage ones say? —
 Or, if ye doubt, go view the num'rous train
 Of poor and fatherless his care consoles;
 The fight will tell thee, he that dries their tears
 Has unseen angels hov'ring o'er his head,
 Who leave their heav'n to see him shed his own.'

'If this building, says our author, is found to be in its right position, structures of the same kind will be thought improperly placed, when situated, as they frequently are, on an eminence, commanding an extensive prospect. I have either seen or heard of one of this kind, where the builder seemed to be so much convinced of its incongruity, that he endeavoured to atone for it by the following ingenious motto:

'Despicere unde queas alios, passimque videre
 Errare, atque viam palanteis quærere vitæ.' Luc. lib. ii. v. 9.

'But it may be said, that real hermitages are frequently found on high mountains. Here, I must observe, the difficulty of access gives that idea of retirement, not easily to be conveyed by imitations of them in a garden scene, without much accompanying shade, and that lowness of situation, which occasions a seclusion from all gay objects.'

In a postscript the ingenious author obviates some objections, and assigns his reasons for writing in blank verse.

Almada Hill: an Epistle from Lisbon. By William Julius Mickle. 4to. 2s. 6d. Bew.

WE cannot introduce this poem to our readers more properly than with the Advertisement, which the author has prefixed.

'Though no subjects are more proper for poetry than those which are founded upon historical retrospect, the author of such a poem lies under very particular disadvantages: every one can understand and relish a work merely fictitious, descriptive, or sentimental; but a previous acquaintance, and even intimacy, with the history and characters upon which the other poem is founded, is absolutely necessary to do justice to its author. Without such previous knowledge, the ideas which he would convey

pass unobserved, as in an unknown tongue; and the happiest allusion, if he is fortunate enough to attain any thing worthy of that name, is unfelt and unseen. Under these disadvantages the following epistle is presented to the public, whose indulgence and candour the author has already amply experienced.

‘ In the twelfth century, Lisbon, and great part of Portugal and Spain, were in possession of the Moors. Alphonso, the first king of Portugal, having gained several victories over that people, was laying siege to Lisbon, when Robert, duke of Gloucester, on his way to the Holy Land, appeared upon the coast of that kingdom. As the cause was the same, Robert was easily persuaded to make his first crusade in Portugal. He demanded that the storming of the Castle of Lisbon, situated on a considerable hill, and whose ruins shew it to have been of great strength, should be allotted to him, while Alphonso was to assail the walls and the city. Both leaders were successful; and Alphonso, among the rewards which he bestowed upon the English, granted to those who were wounded, or unable to proceed to Palestine, the Castle of Almada, and the adjoining lands.

‘ The river Tagus, below and opposite to Lisbon, is edged by steep grotesque rocks, particularly on the south side. Those on the south are generally higher and much more magnificent and picturesque than the Cliffs of Dover. Upon one of the highest of these, and directly opposite to Lisbon, remain the stately ruins of the Castle of Almada.

‘ In December, 1779, as the author was wandering among these ruins, he was struck with the idea, and formed the plan of the following poem; an idea which, it may be allowed, was natural to the translator of the *Lusiad*, and the plan may, in some degree, be called a supplement to that work.

‘ The following poem, except the corrections and a few lines, was written in Portugal. The descriptive parts are strictly local. The finest prospect of Lisbon and the Tagus (which is there about four miles broad) is from Almada, which also commands the adjacent country, from the Rock of Cintra to the Castle and City of Palmela, an extent of above fifty miles. This magnificent view is completed by the extensive opening at the mouth of the Tagus, about ten miles below, which discovers the Atlantic Ocean.’

The epistle opens with the following elegant and poetic exordium.

‘ While you, my friend, from luring wintry plains
Now pale with snows, now black with drizzling rains,
From leafless woodlands, and dishonour'd bowers
Mantled by gloomy mists, or lash'd by showers
Of hollow moan, while not a struggling beam
Steals from the sun to play on Isis' stream;
While from these scenes by England's winter spread
Swift to the cheerful hearth your steps are led,

Pleas'd

Pleas'd from the threatening tempest to retire,
And join the circle round the social fire;
In other clime through sun-bask'd scenes I stray,
As the fair landscape leads my thoughtful way,
As upland path, oft winding, bids me rove
Where orange bowers invite, or olive grove,
No fullen phantoms brooding o'er my breast,
'Till the genial influence of the clime I taste;
Yet still regardful of my native shore,
In every scene, my roaming eyes explore,
Whatever its aspect, still, by memory brought,
My fading country rushes on my thought.

' While now perhaps the classic page you turn,
And warm'd with honest indignation burn,
'Till hopeless, sicklied by the climate's gloom,
Your generous fears call forth Britannia's doom,
What hostile spears her sacred lawns invade,
By friends deserted, by her chiefs betray'd,
Low fall'n and vanquish'd!—I, with mind serene
As Lisboa's sky, yet pensive as the scene
Around, and pensive seems the scene to me,
From other ills my country's fate foresee.

' Not from the hands that wield Iberia's spear,
Not from the hands that Gaul's proud thunders bear,
Nor those that turn on Albion's breast the sword
Beat down of late by Albion when it gored
Their own, who impious doom their parent's fall
Beneath the world's great foe th' insidious Gaul;
Yes, not from these the immedicable wound
Of Albion—Other is the bane profound
Destin'd alone to touch her mortal part;
Herself is sick and poisoned at the heart.'

In the prosecution of the poem, the author's fancy appears to be warmed with the glory of ancient warriors, both of England and Portugal; and in the ardor of this generous enthusiasm, he pours forth these animated strains:

' O'er Tago's banks where'er I roll mine eyes
The gallant deeds of ancient days arise;
The scenes the Lusian Muses fond display'd
Before me oft, as oft at eve I stray'd
By Isis' hallowed stream. Oft now the strand
Where Gama march'd his death-devoted band,
While Lisbon awed with horror saw him spread
The daring sails that first to India led;
And oft Almada's castled steep inspires
The pensive Muse's visionary fires;
Almada Hill to English memory dear,
While shades of English heroes wander here!

' To ancient English valour sacred still
 Remains, *and ever shall*, Almada Hill ;
 The hill and lawns to English valour given
 What time the Arab moons from Spain were driven,
 Before the banners of the cross subdued.
 When Lisbon's towers were bathed in Moorish blood
 By Gloster's lance.—Romantic days that yield
 Of gallant deeds a wide luxuriant field
 Dear to the Muse that loves the fairy plains
 Where ancient honour wild and ardent reigns.'

The prospect from Almada Hill is represented as extremely magnificent ; and the poet has increased the grandeur of the subject, by blending with local description the more splendid among the historical transactions, which relate to ancient Lusitania.—He thus describes the dreadful earthquake, which happened at Lisbon in 1755.

' Hark, what low sound from Cintra rock ! the air
 Trembles with horror : fainting lightnings glare ;
 Shrill crows the cock, the dogs give dismal yell ;
 And with the whirlwind's roar full comes the swell ;
 Convulsive staggers rock th' *eternal* ground,
 And heave the ocean from his bed profound ;
 A dark red cloud the towers of Lisboa veils ;
 Ah heaven, what dreadful groan ! the rising gales
 Bring light ; and Lisboa smoaking in the dust
 Lies fall'n.—The wide-spread ruins, still august,
 Still shew the footsteps where the dreadful God
 Of earthquake, cloath'd in howling darkness, trod ;
 Where mid foul weeds the heaps of marble tell
 From what proud height the spacious temples fell ;
 And penury and sloth of squalid mien
 Beneath the roofless palace walls are seen
 In savage hovels, where the tap'stried floor
 Was trod by nobles and by kings before ;
 How like, alas, her Indian empire's state !
 How like the city's and the nation's fate !
 Yet time points forward to a brighter day ;
 Points to the domes that stretch their fair array
 Through the brown ruins lifting to the sky
 A loftier brow and mien of promise high ;
 Points to the river-shore where wide and grand
 The courts of commerce and her walks expand,
 As an imperial palace to retain
 The universal queen, and fix her reign ;
 Where pleas'd she hears the groaning oar resound ;
 By magazines and ars'nals mounded round,
 Whose yet unfinished grandeur proudly boasts
 The fairest hope of either India's coasts,
 And bids the Muse's eye in vision roam
 Through mighty scenes in ages long to come.'

We may observe of this poem, in general, that the descriptive parts are marked with a chaste and natural simplicity, rather than with a luxuriance of images; that the sentiments are just and elevated; and that, though the harmony of the versification is sometimes injured by the length of the periods, the production, on the whole, is not unworthy the ingenious translator of the *Lusiad*.

The Tragedies of Euripides translated. Vol. I. 1l. 1s. sewed.
Dodley.

EURIPIDES, as we observed in a * former Review, is undoubtedly of all the Greek tragedians, on many accounts, the most difficult to translate. Arduous, however, as the task is, we entertained the most sanguine hopes that Mr. Potter, of whose taste, learning, and abilities, we had a favourable opinion, would have been able to perform it. His *Æschylus*, though not without faults, was deservedly applauded in the literary world as a performance of no inconsiderable merit; we are sorry to add, that his *Euripides* is, by no means, equal to it. In the performance now before us, though there are some parts which lay claim to our approbation, there are, at the same time, many others which carry with them indisputable marks of carelessness and inattention.

Fidelity, elegance, and perspicuity, are the essential requisites in a good translation; with regard to the *first* of these, Mr. Potter's version is, in general, tolerably faithful; though there are some passages, the true sense and meaning of which he has mistaken and misinterpreted; but from our author's insufficiency in the two *latter* indispensable requisites of *elegance* and *perspicuity*, arise our principal objections to this work, the style of which is neither chaste, poetical, classical, or harmonious. The features of *Euripides* may be exactly traced, and a general likeness preserved; but the colouring is coarse and indelicate, without that grace and softness, that elegance and pathos, which so eminently distinguish the original.

But, that our readers may judge for themselves, we will lay before them a few quotations from this performance. The first of these shall be taken from the *Alcestis*, the story of which is thus briefly told by our translator.

‘Pheres, the father of Admetus, had resigned his kingdom to his son, and retired to his paternal estate, as was usual in those

* See Crit. Rev. for September, 1780.

states where the *sceptre was a spear* *. Admetus, on his first accession to the regal power, had kindly received Apollo, who was banished from heaven, and compelled for the space of a year to be slave to a mortal; and the god, after he was restored to his celestial honours, did not forget that friendly house, but, when Admetus lay ill of a disease from which there was no recovery, prevailed upon the Fates to spare his life, on condition that some near relation would consent to die for him; but neither his father, nor his mother, nor any of his friends was willing to pay this ransom: Alcestis, hearing this, generously devoted her own life to save her husband's.

The tragedy opens thus,

‘ Apollo.] Thy royal house, Admetus, yet again
I visit, where a slave among thy slaves
Thy table, though a god, I deign’d to praise;
To this compell’d by Jove, who slew my son
The healing sage, launching against his breast
The flaming thunder; hence enraged I kill’d
The Cyclops, that prepared his fiery bolts.
For this a penal task my vengefull fire
Assign’d me; to a mortal doom’d a slave
Perforce; I hither came, and fed his herds,
Who friendly entertain’d me, guarding then,
And to this day, his hospitable house.
Holy the house, and holy is its lord,
The son of Pheres; him from death I saved
The Fates beguiling; for those ancient pow’rs
Assented that Admetus should escape
Death then approaching, would some other go,
Exchang’d for him, to the dark realms beneath.
His friends, his father, e’en the aged dame
That gave him birth, were ask’d in vain; not one
Was found, his wife except; for him she will’d
To die; and view no more th’ ætherial light.
She in the house, supported in their arms,
Now sighs out her last breath; for she must die,
And this the fate-appointed day: for this,
Dear as it is, I leave the friendly mansion,
Lest there pollution find me. But I see
Orcus advancing near, priest of the dead,
He to the house of Pluto will conduct her:
Observant of the stated time he comes,
True to the day, when she perforce must die.

* Mr. Potter, we are to suppose, means a state liable to perpetual invasions, where the possession of the throne must be maintained by the sword or spear; but surely this is a strange, quaint, and unintelligible mode of expression.

* *Orcus, Apollo.*

Orcus.] Why art thou here? Why dost thou make this house
Thy haunt, Apollo? Thou dost wrong, again
Th' infernal realms defrauding of their honours,
Torn from them, or delay'd. Sufficed it not
T' have snatch'd Admetus from his doom, the Fates
With fraudfull arts deluding? Now again
Arm'd with thy bow why dost thou guard his wife,
Daughter of Pelias, bound by solemn vow,
Saving her husband's life, to die for him?

Apollo.] Fear not; thy right I reverence and just claim.

Orcus.] What means thy bow, if thou revere the right?

Apollo.] It ever is my wont to bear these arms.

Orcus.] Ay, and unjustly to defend this house.

Apollo.] I mourn th' afflictions of the man I love.

Orcus.] Wou'dst thou defraud me of this second dead?

Apollo.] The first by violence I took not from thee.

Orcus.] How on the earth then walks he now alive?

Apollo.] Ransom'd by her, for whom thou now art come.

Orcus.] And I will lead her to the realms below.

Apollo.] Take her: I know not if I might persuade thee.

Orcus.] Him, whom I ought, to seize: for that prepared.

Apollo.] No: but t' involve in death ripe, ling'ring age.

Orcus.] Full well I understand thy speech and zeal.

Apollo.] May then Alcestis to that age be spared?

Orcus.] No: honour, be assured, delights e'en me.

Apollo.] Thou canst but take a single life, no more.

Orcus.] Greater my glory when the youthfull die.

Apollo.] More sumptuous obsequies await her age.

Orcus.] This were a law in favour of the rich.

Apollo.] What secret meaning hath thy wisdom here?

Orcus.] They with their wealth would purchase to die old.

Apollo.] Wilt thou not then indulge me with this grace?

Orcus.] Not I indeed: go to: thou know'st my manners.

Apollo.] Hostile to mortals, hateful to the gods.

Orcus.] Thou canst not have all that thou shou'dst not have.'

This translation, as every reader who has any ear or taste cannot but observe, is too close and literal, and the lines consequently tame, ill-sounding, and prosaical.—In our remarks on an anonymous version of Euripides, in the course of last year, we observed that whatever might be advanced in its favour, by the sanguine admirers of the ancient drama, the snippet dialogue which frequently passes between two illustrious persons, who reply to each other in speeches of one line only, for half an hour together, is, to the last degree, absurd and ridiculous: the constant repetition of the same number of syllables from each of the speakers must, one would imagine, have tired the patience even of an Athenian audience, most

certainly it would have had that effect on an English one. Such were, and such continue to be, our sentiments on this point; and to this opinion Mr. Potter himself seems, in a great measure, to subscribe; though he endeavours to palliate the fault of the ancient tragedians instead of condemning it.

‘It may not be amiss (says he in a note, p. 27) to observe once for all, that in the most interesting and important scenes the dialogue is often thus broken into single lines, each speaker confining himself to his line, sometimes for a long continuance. It is difficult to conceive what grace this *amæbean* recitative had on the Athenian stage, but that it had some grace we may conclude from the frequent use of it by the three great writers of tragedy: to the English reader it is likely to have a different effect; yet the translator did not think himself at liberty to deviate from the manner of composition prescribed by his author. It will easily be conceived that these passages must have occasioned a peculiar difficulty and trouble; and where an English line is found less harmonious than the composer of it wishes it to be, he humbly hopes that it will be imputed, not to his want of ear, but to the confinement he was under, and to his unwillingness to sacrifice sense to sound.’

Mr. Potter has here carried his complaisance in favour of antiquity rather too far, by supposing that Euripides *must* have had some good reason for this *amæbean* recitative, as he quaintly styles it; though no such reason appears to us. ‘He did not therefore think himself at liberty to deviate from the manner of composition prescribed by his author.’ But *why not*? Mr. Potter might, with just as much reason, have confined himself throughout his translation to the *verbum verbo* of Horace’s *fidus interpres*, and not thought himself at liberty to give us more or less lines than Euripides has in Greek, or presented us with English iambics and trochaics, instead of blank verse, and lyric measures. Certainly a translator, in this situation, has a right to shorten some of the speeches, or extend others; and by running one verse into the other, produce at least some variety: this, which is yet more extraordinary, though he here protests against it in *some* places, he has himself done; it is pity that he did not do it in *all*. From the fear of indulging himself in this venial liberty, how awkward a figure do some of the lines make which we just now quoted!

‘Wou’st thou defraud me of *this second dead*?’

this dead—what?—*man*, we are to suppose, *understood*. Is this grammar or sense, any more than

‘Take her: I know not if I might persuade thee,’

instead

instead of 'I know not whether it would be possible for me, by any means, to dissuade thee from it.'—What is the answer of Orcus to this,

'Him, whom I ought, to seize: for that prepared.'

This is obscure and unintelligible; though the Greek is plain, and the sense obvious.

ΚΤΕΙΝΕΙΝ ὃν ἀνὴρ χρὴ τέτο γὰρ τεταγμέθα.

What follows is still farther from the apparent meaning of the original—καὶ σοφὸς λελήθας ὦν. 'Wise as you are, says Apollo, you seem to have forgot yourself;' which Mr. Potter renders,

'What *secret* meaning hath thy wisdom here?'

To which Orcus replies,

'They with their wealth would *purchase to die old*.'

Purchase added years, or length of days, would have been intelligible; but *purchase to die*, is certainly not English. The last of these *amabæans* is very heavy indeed!

'Thou canst not have all that thou shoud'st not have.'

We cannot read it without thinking of Pope's,

'And ten long words oft creep in one dull line †.'

But this passage is close to the original; Mr. Potter therefore will probably call it one of those instances of a simple and unvaried style † of Euripides which has given him so much trouble; and that he did not think it allowable to attempt to elevate its simplicity. We are as great friends to nature and *simplicity* as Mr. Potter, or any of their warmest advocates could wish us to be; but, at the same time, must beg leave to contend, that, by care and attention, simplicity may always, or at least in a great measure, be preserved, without deviating either into dulness, or vulgarity: we think, likewise, that a translator may be faithful to his original, and yet, by proper expressions, especially in our copious language, raise what is low or mean, vary a little what is trite and common; and reconcile ancient plainness of language, and simplicity of manners, with modern delicacy and refinement. If Pope, and other excellent translators, had *not* done this, they would never have pleased or gratified an English reader; and to the neglect of this, if we are not much mistaken, it will be principally owing, that the per-

† Of these we have innumerable instances in almost every page of the translation.

‡ See Preface, p. xv.

formance before us will probably, unless carefully corrected and revised, never meet with that portion of public approbation and applause, which the known character, learning, and abilities of its author had flattered us with the hopes of. There are, we are ready to acknowledge, some parts of this translation which seem to indicate that if Mr. Potter had taken more pains he might have succeeded in *all*. The first regular chorus in the *Alcestis* is extremely well translated, as the reader will see by the following first and second strophe.

S T R O P H E 1.

‘Immortal bliss be thine,
Daughter of Pelias, in the realms below,
Immortal pleasures round thee flow,
Though never there the sun's bright beams shall shine.
Be the black-brow'd Pluto told,
And the Stygian boatman old,
Whose rude hands grasp the oar, the rudder guide,
The dead conveying o'er the tide,
Let him be told so rich a freight before
His light skiff never bore ;
Till him that o'er the joyless lakes
The noblest of her sex her dreary passage takes.

S T R O P H E 2.

‘Thy praise the bards shall tell,
When to their hymning voice the echo rings.
Or when they sweep the solemn strings,
And wake to rapture the sev'n-chorded shell,
Or in Sparta's jocund bow'rs,
Circling when the vernal hours
Bring the Carnean feast, whilst through the night
Full-orb'd the high moon rolls her light ;
Or where rich Athens proudly elevate
Shows her magnificent state ;
Their voice thy glorious death shall raise,
And swell th' enraptur'd strain to celebrate thy praise.’

The antistrophe unfortunately falls off, and some familiar, and rather vulgar expressions, such as

‘— should he *chuse* to wed again,’

and

‘His mother in the earth *refused* to lie ;

Nor would his *antient* father die’

disgrace the ode, and spoil the effect of the whole. When (to proceed in our examination of the *Alcestis*) our author returns with his original to the snip-snap or battledore and shuttlecock

cock dialogue, he drops again into the tiresome and ridiculous : how absurdly do Hercules and Admetus bandy it about !

Admetus.] My father lives, and she that bore me lives.

Hercules.] Lies then thy wife Alcestis 'mongst the dead ?

Ad.] Of her I have in double wise to speak.

Her.] As of the living speak'st thou, or the dead ?

Ad.] She is, and is no more : this grief afflicts me.

Her.] This gives no information : dark thy words.

Ad.] Know'st thou not then the destiny assign'd her ?

Her.] I know that she submits to die for thee.

Ad.] To this assenting is she not no more ?

Her.] Lament her not too soon ; await the time.

Ad.] She's dead ; one soon to die is now no more.

Her.] It differs wide to be, or not to be.

Ad.] Such are thy sentiments, far other mine.

Her.] But wherefore are thy tears ? What friend is dead ?

Ad.] A woman ; of a woman made I mention.

Her.] Of foreign birth, or one allied to thee ?

Ad.] Of foreign birth, but to my house most dear.

Her.] How in thy house then did she chance to die ?

Ad.] Her father dead, she came an orphan hither.

Her.] Would I had found thee with no grief oppress'd.

Ad.] With what intent dost thou express thee thus ?

Her.] To seek some other hospitable hearth.

Ad.] Not so, O king ; come not so great an ill.

Her.] To those that mourn a guest is troublesome.

Ad.] Dead are the dead : but enter thou my house.

Can any thing be more languid and uninteresting than such a conversation ?—What can we say to such expressions as,

‘ Of her I have in *double wife* to speak.’

‘ — is she *not no more* ?’

‘ — dost *thou* express *thee* thus ?’

‘ Dead are the dead : but enter thou my house.’

Would such a dialogue be suffered for half a minute in a modern theatre ?

The interview between Pheres and Admetus, Mr. Potter has acknowledged, in his preface to this tragedy, to be harsh and indelicate : here it was therefore more incumbent on the translator to soften the features, and cover the imperfections of his author, whom notwithstanding he has left even in a worse condition than he found him. The subject-matter of this scene, and the situation of the actors, are indeed, in all respects, ridiculous and indefensible. The father does not think himself bound in honour to die for his son (it would be strange if he *did*) ; this the son warmly resents, and re-

proaches him for his pusillanimity. The altercation is carried on with vehemence on both sides; and the language of the translation, instead of being carefully guarded, is vulgar, inelegant, and, in some parts, very obscure. Admetus says to his father,

Art thou my father? No; nor she, who says,
She brought me forth, my mother, though so call'd;
But the base offspring of some slave thy wife
Stole me, and put me to her breast. Thy deeds
Show what thou art by plain and evident proof:
And never can I deem myself thy son.'—

'— *For far as in thee lay*, I died; if yet
I view this light, fortune presenting me
Other deliverer, his son I am,
With pious fondness to support his age.
Unmeaning is the old man's wish to die,
Of age complaining and life's lengthen'd course;
For, at th' advance of death, none has the will
To die; old age is no more grievous to them.'

The four last lines are almost unintelligible. In the course of the following scene we meet with many such expressions as these,

'— hold thy peace—you fellow.'

'These are the *tokens* of thy abject spirit.'

'Why *get thee gone*, thou and thy *worthy* wife.'

Is this the language of kings and princes, or the scolding of the low and vulgar? When Hercules comes, instead of supporting the dignity of a hero, he appears as a libertine and a ruffian, and is extremely jocular and familiar; he says to the attendant,

'— instructed thus by me

Bid pleasure welcome, *drink*, the life allow'd
From day to day esteem thine own, all else
Fortune's. To Venus chief address thy vows,
Of all the heavenly pow'rs she, gentle queen,
Kindest to man, and sweetest: all besides
Reckless let pass, and listen to my words,
If thou seest reason in them, as I think
Thou dost: then bid excessive grief farewell,
And *drink with us*.' —

This, Mr. Potter tells us, in a note, 'was intended as a good-humoured rebuke to the slave for his *unseasonable* melancholy;' but *why* the attendant's melancholy should be called *unseasonable* we know not, when his beloved mistress was supposed to lie dead in the house. It is not, however, our present business to dispute with Mr. Potter concerning the propriety of

Euripides' conduct of the drama, but proceed in our review of the work before us. In the lamentation of Admetus over his wife, whom he supposes to be dead, there is, in Euripides, something very affecting and pathetic; which has totally escaped in the translation; it concludes thus:

' — ne'er shall I bear
To see the loved companions of my wife.
And if one hates me, he will say, Behold
The man, who basely lives, who dared not die,
But, giving through the meanness of his soul
His wife, avoided death, yet would be deem'd
A man: he hates his parents, yet himself
Had not the spirit to die. These ill reports
Cleave to me: why then wish for longer life,
On evil tongues thus fallen, and evil days.'

These lines are very cold and inanimate, the last only excepted, which is apparently borrowed from Milton.

The catastrophe of this tragedy, though produced by means the most romantic, improbable, and unnatural, is, to the last degree, interesting. Hercules, who had fought with Orcus, or death, and redeemed Alcestis from the grave, introduces her, covered, we are to suppose, with a veil, to the despairing husband, and recommends her to the care and protection of Admetus, who unwillingly receives her under his roof, as a captive fair one, consigned to his friend. Hercules then commands him to look on her face; she unmask or unveils (for all this we are left to conceive, not being at all explained to us, except by the words of the play, either by Euripides or his translator), discovering to Admetus his beloved Alcestis. This is truly tragic. The discovery, however, which has been greatly improved on by our immortal Shakspeare, in his Winter's Tale, where Hermione is represented in a nearly similar situation, is inartificially managed by Euripides, and rendered still less affecting by Mr. Potter's version; as the reader will see by the following extract from it.—Hercules and Admetus meeting together, after so extraordinary an event, Admetus says,

' O I am wretched more than words can speak.'

To which Hercules gravely replies,

' A good wife hast thou lost, who can *gainsay* it?

What a word is *gainsay* in such a situation as this! but thus the dialogue proceeds:

' *Admetus.*] Never can life be pleasant to me more.

Hercules.] Thy sorrow now is new, time will abate it.

Ad.]

Ad.] Time, say'st thou? Yes, the time that brings me death.

Her.] Some young and lovely bride will bid it cease.

Ad.] No more: what say'st thou? Never could I think—

Her.] Wilt thou still lead a lonely, widow'd life?

Ad.] Never shall other woman share my bed.

Her.] And think'st thou this will aught avail the dead?

Ad.] This honour is her due, where'er she be.

Her.] This hath my praise, though near allied to frenzy.

Ad.] Praise me, or not, I ne'er will wed again.

Her.] I praise thee that thou'rt faithful to thy wife.

Ad.] Though dead, if I betray her may I die!

Her.] Well, take this noble lady to thy house.

Ad.] No, by thy father Jove let me entreat thee.

Her.] Not to do this would be the greatest wrong.

Ad.] To do it would with anguish rend my heart.

Her.] Let me prevail; this grace may find its meed.

Ad.] O that thou never hadst receiv'd this prize!

Her.] Yet in my victory thou art victor with me.

Ad.] 'Tis nobly said: yet let this woman go.

Her.] If she must go, she shall: but must she go?

Ad.] She must, if I incur not thy displeasure.

Her.] There is a cause that prompts my earnestness.

Ad.] Thou hast prevail'd, but much against my will.

Her.] The time will come when thou wilt thank me for it.

Ad.] Well, if I must receive her, lead her in.

Her.] Charge servants with her! No, that must not be.

Ad.] Lead her thyself then, if thy will incline thee.

Her.] No, to thy hand alone will I commit her.

Ad.] I touch her not; but she hath leave to enter.

Her.] I shall entrust her only to thy hand.

Ad.] Thou dost constrain me, king, against my will.

Her.] Venture to stretch thy hand, and touch the stranger's.

Ad.] I touch her, as I would the headless Gorgon.

Her.] Hadst thou her hand?

Ad.] I have.

Her.] Then hold her safe.

Hereafter thou wilt say the son of Jove

Hath been a generous guest: view now her face,

See if she bears resemblance to thy wife,

And thus made happy bid farewell to grief.

Ad.] O gods, what shall I say? 'Tis marvelous,
Exceeding hope. See I my wife indeed?

Or doth some god distract me with false joy?

Her.] In very deed dost thou behold thy wife.

Ad.] See that it be no phantom from beneath.

Her.] Make not thy friend one that evokes the shades.

Ad.] And do I see my wife, whom I entomb'd?

Her.] I marvel not that thou art diffident.

Ad.] I touch her; may I speak to her as living?

Her.] Speak to her; thou hast all thy heart could wish.

Ad.]

Ad.] Dearest of women, do I see again
That face, that person? This exceeds all hope :
I never thought that I should see thee more.

Her.] Thou hast her ; may no god be envious to thee.

Ad.] O, be thou blest, thou generous son of Jove !
Thy father's might protect thee ! Thou alone
Hast rais'd her to me ; from the realms below
How hast thou brought her to the light of life ?

Her.] I fought with him that *lords it o'er the shades.*

Ad.] Where with the gloomy tyrant didst thou fight ?

Her.] I lay in wait, and seiz'd him at the tomb.

Ad.] But wherefore doth my wife thus speechless stand ?

Her.] It is not yet permitted that thou hear
Her voice addressing thee, till from the gods

That rule beneath she be *unsanctified*

With hallow'd rites, and the third morn return,

But lead her in : and as thou'rt just in all

Besides, Admetus, see thou reverence strangers.

Farewell : I go t' atchieve the destin'd toil

For the imperial son of Sthenelus.

Ad.] Abide with us, and share my friendly hearth.

Her.] That time will come again ; this demands speed.

Ad.] Success attend thee : safe mayest thou return.

Now to my citizens I give in charge,

And to each chief, that for this blest event

They institute the dance, let the steer bleed,

And the rich altars, as they pay their vows,

Breathe incense to the gods ; for now I rise

To better life, and gratefull own the blessing.

Chorus.] With various hand the gods dispense our fates :

Now showering various blessings, which our hopes

Dared not aspire to ; now controuling ills

We deem'd inevitable : thus the god

To these hath given an end *exceeding thought.*

Such is the fortune of this happy day.'

This conclusion, which might have been wrought up into an affecting scene, is, we may observe, rendered flat and insipid, principally by that monotonous one-line dialogue, which we have already censured. If the translator had not trod so closely in the footsteps of the original, but contracted or dilated the speeches, as he saw occasion, he might have thrown more force and spirit into it. As it stands, at present, the whole is rather ludicrous than tender or interesting. Hercules says,

' I praise thee that thou'rt faithful to thy wife.'

and Admetus answers

' Though dead, if I *betray her may I die!*'

Soon after comes,

‘ If she *must* go, she *shall*: but *must* she go?’

‘ The time will come when thou wilt *thank me for it*.’

‘ — thou hast all *thy heart could wish*, &c. &c.

Admetus, surprised at his wife's silence, says to Hercules,

‘ — why doth my wife thus speechless stand?’

Hercules replies,

‘ It is not yet permitted that thou hear

Her voice addressing thee, till from the gods

That rule beneath she be *unsanctified*

With hallow'd rites, &c.’

Should not the translator here have given us a full account of what Euripides meant by this strange phrase *unsanctified*?

Πρὶν αὖ—says Euripides

ἵεροισι τοῖσι νεφεροῖσι

Ἀπαγνισταί—

Instead of which we are only presented, in a note, with a Latin quotation from Heath, informing us that Orcus, or Death, when he cut off Alcestis' hair, had dedicated or made it sacred to the infernal gods; and that therefore it was necessary, as she was come to life again, to *unsanctify* it (according to Mr. Potter's translation) before she could be suffered to talk with her husband. A strange conjecture!

This circumstance naturally leads us to remark, that the work is very deficient in point of notes: a deficiency which the author has endeavoured, in his preface, to apologize for, by observing that ‘ Annotations are not properly the province of the translator*.’ From which assertion we beg leave to differ; and to contend, that short notes, illustrating and explanatory of the customs and ceremonies of antiquity, so frequently alluded to in the ancient tragedians, are indispensibly necessary; as *without* them, the mere English reader cannot possibly taste or understand half the work. Of this the passage immediately before us is an incontestible proof; and of this, in the course of our critique, we shall produce innumerable instances, which, we hope, will induce Mr. Potter, in the next volume, to be less sparing of his elucidations; if he does not chuse to ‘ *deform his page*,’ or to travel on the literary road with such luggage, we could wish he would, at least, suffer it to be brought after him, and appear in an Appendix, as this kind of furniture may be very necessary, even though it should not be ornamental.

[To be continued.]

* See Preface, p. xv.

The System. A Poem. In Five Books. By the Rev. Joseph Wise.
Vol. I. 8vo. 5s. 6d. boards. Faulder.

THE author of this very long and laborious work, the rev. Mr. Wise, a gentleman whom we do not remember to have met with before in any of the regions of Parnassus, has here presented us with one large octavo volume, containing between three and four hundred pages, closely printed, of a prolix poem, with notes still more prolix, entitled *The System*; meaning, we suppose, ($\kappa\alpha\tau' \epsilon\lambda\omicron\gamma\eta\eta$) the *only* true system of divinity, philosophy, metaphysics, or whatever the reader may think proper to call it. The first volume now before us (how many more are to follow we know not) consists of three books. That our readers may have some little acquaintance with the subjects discussed in this deep system, and the manner in which they are treated, we shall lay before them the contents of Book I.

‘ The introduction, with the general thesis.—I. Pain and guilt not necessary for common good.—II. Not derived from fate superior to the power of God. 1. Not from fate, necessarily founded in the matter or form of the world. 2. One God is the author of all; therefore no fate is superior to his power.—III. Evil made possible, but not necessary. 1. Because probation for the glory of God is the end of the Creation. 2. Virtue suffers and vice prospers, why. 3. Liberty preferable to fate.—IV. This scheme is attested by visible nature. 1. In the existence of free-will. 2. In the combination of matter and spirit, fate and freedom. 3. In the constancy of nature’s laws. 4. In occasional changes, 5. In the passing of virtue and vice through this state, without due reward or punishment. 6. Not happiness, but trial, is the end of the present state of this creation, as appears from scripture, reason, and nature; and in this view *Whatever is is right*.—V. The conclusion. Nature must be as it is.

As the vehicle of all this moral and divine instruction, our author has unfortunately chosen *poetry*; an art to which he seems to be an utter stranger. He had probably heard, or read, that Pope wrote his *Ethic Epistles* in verse, because he really thought he could express himself with more ease, conciseness, and perspicuity in verse than in prose: this might possibly be the case with Pope; but it certainly is not so with Mr. Wise, in whose performance the dress of poetry, which in subjects of this nature is seldom becoming, only obscures the sense which it was meant to illustrate. For example, in Book the First, we meet with the following lines,

‘ Could God produce creation as it is,
 More vice than virtue, and more woe than bliss ?

To

To say, he did, by absolute decree,
 His creatures bind in sin and misery;
 That is, constrain'd them to abuse his boon,
 Deride his laws, and ev'n himself disown;
 And rack'd them, faultless, with such dreadful pain,
 That life, though short, but few would wish again;—
 Or, to say, evil must be understood,
 As needful basis for the public good;
 Is, with presumption, scorning sense and dread,
 To say just aught that fumes in folly's head.
 Such thoughts their own absurdity express;
 As reason, from its nature, must confess.
 No sober soul, that dreads or scorns t' assert,
 With impious tongue, what it denies at heart,
 Can say, that nature's perfect as it ought:
 Nature's imperfect, yet not God in fault:
 God must be just: of course, from sin must flow,
 By his eternal sentence, vice and woe.
 What is, is right; all happy as they shou'd;
 Because God is, and they are not, all-good.

"But (you rejoin) evil, as some debate,
 Taints all created, by essential fate."

Absurd!—As if created did imply
 Necessity of sin and misery.

Prove the assertion.—"Yes: the proof is clear:
 Flat demonstration strikes conviction here.

*Of systems possible, if 'tis confess'd,
 That wisdom infinite must form the best,*

What is, is best; and all that is must be;

Evil with good, of strict necessity:

If good exist, of consequence must ill;

Good universal is impossible."

Can we listen, with any degree of patience, to arguments proposed, or philosophy inculcated, in such metre; where neither the common laws of verse nor grammar are attended to; where *boon* rhymes to *disown*, *assert* to *heart*, *is* to *ble's*, *ill* to *ble**, all happy as they *shou'd*, for *shou'd* be?—The two lines, in the above quotation, which we have marked with Italics, are taken word for word from Pope, without any acknowledgment.

Definition and abstract philosophical terms cannot be made agreeable by the best poetry in the world; what kind of figure, therefore, must they make in the worst, or what idea can we form to ourselves of Will, Memory, Imagination, &c. when Mr. Wise tells us that,

* We meet, in the course of this work, with innumerable bad rhymes, such as *few* and *now*, *fate* and *that*, *allow* and *do*, *rose* and *laws*, *secure* and *perw'r*.

' *A living soul*, whose ends four pow'rs fulfil,
 Two prime, two medial : prime are sense and will.
 Passive is sense impressions to receive :
 Active is will due agency to give.
 Imagination, Memory, assign'd
 In aid of those, are medial pow'rs subjoin'd ;
 Betwixt those primes, as mediums serve ; for thence,
 The will excites ideas on the sense.

' Sense, wholly bound, perceives by fatal laws :
 It ought ; its use from that condition flows.
 Reason and Passion are its modes, to know,
 This fit and unfit, that delight and woe.
 Will, wholly free, can freely act as fit ;
 As pow'rs subjoin'd and objects will permit.
 Imagination separates, combines,
 Adjusts ideas, forming all designs.
 Memory does ideas past restore ;
 And conscious make, that such were felt before.
 By all these pow'rs we reason,—make the sense
 Compare ideas, judge the consequence.
 These pow'rs, exerted, reach a large degree ;
 Pervade through nature up to deity.
 Man, so endu'd, 'tis plain, must bliss secure
 By duty paid, by use of moral pow'r.'

What *living soul*, to use Mr. Wife's own words in the first line, would wish, after reading this, instead of consulting Aristotle and Locke, to learn philosophy in verse, especially under such a master ? But hear for a moment, good patient reader, what this great reasoner and poet says, in his second book, about the *will* ; and how prettily he talks *about it and about it* :

' Hence *will's* effects are wisely bound : but still,
 In its own nature, boundless is the *will* :
 In its own nature so entirely free,
 With ease it *wills* what must not, cannot, be.
 Tho' right can ne'er be wrong, nor joy be woe,
 Nor light be darkness—we can *will* them so.
 Tho' men may not, like angels, soar on wing,
 Yet can they *will*, or this or any thing.
 The *will*, the *will* is free, in spite of wit,
 To will as possible, to act as fit.'

This, with all that follows on the subject, reminds us of certain beings in Milton's *Paradise Lost*, who diverted themselves with disputing about

' — free-will, fate, fore-knowledge absolute ;
 And found no end in wand'ring *mazes* lost.'

To prevent our readers from losing themselves in any of these poetical mazes, we shall give no more extracts, as we know, from experience, that, if they get into them, they will be very glad to get out as fast as they can.

A poetical Translation of the Song of Solomon, from the original Hebrew; with a Preliminary Discourse, and Notes, historical, critical, and explanatory. By Ann Francis. 4to. 7s. 6d. sewed. Doddsley.

OF all the ingenious works, which Solomon is said to have composed, we have nothing now remaining, but his Proverbs, Ecclesiastes, and the Song of Songs, that is, according to the Hebrew phraseology, the most excellent song.

Solomon, the year after his father's death, contracted an alliance with Pharaoh, king of Egypt, and married his daughter *. He brought her to Jerusalem, and had apartments for her in the city of David, till he built a palace for her residence, twenty-two years afterwards, when he had finished the temple.

The history of this marriage is left in great obscurity. We neither know the proper name of the king of Egypt, nor that of his daughter. Pharaoh is only a name of dignity, which in the Coptic language signifies *king*; and was applied to all his successors. Calvisius says, this Pharaoh was Sesostris. Clemens Alexandrinus calls him Vaphres. But these opinions are not supported by any proper authority.

It is usually supposed, that Solomon wrote the Song of Songs, as an epithalamium upon his marriage with this princess.

The character of this piece is of a very ambiguous nature. Solomon, if he was the author, must have composed it at the age of nineteen, before he was endowed with extraordinary wisdom. His marriage with Pharaoh's daughter was by no means an act of piety: it was an alliance forbidden by the Mosaic law †. And this princess is mentioned among those strange women, who perverted his heart. In these circumstances, we can hardly expect to find him under the immediate influence of the Holy Spirit, writing a sublime allegory concerning Christ and his church.

* Solomon was born, before Christ 1033; David died in 1013; and Solomon married Pharaoh's daughter in 1014. Usher's Chron.

† Deut. vii. 3.

With respect to its internal characteristics, we find nothing that can induce us to consider it in the light of a sacred book. Though supposed to contain the most elevated strains of divine love, the name of God is not once introduced; there is not one moral or religious maxim in it. The images and allusions are so far from being spiritual, that they are of a sensual and voluptuous nature, and lead the reader's imagination to the utmost limits of modesty.

St. Jerom tells us, that the Jews were not permitted to read this song, till they were thirty years of age; and could discover its mysterious meaning *. Supposing for a moment, that a chapter from the Canticles were read in the church, an impartial philosopher, when he heard it, would conclude, that he had mistaken the place of worship; and was not in the house of God, but in some ancient temple of Cythera or Paphos.

The compilers of our Liturgy, though they have admitted the history of Susannah, and other apocryphal books, into the service, have wisely excluded the Song of Songs.

The advocates for its canonical authority have conceived, that it is a kind of allegorical dialogue between Christ and his church, setting forth their mutual love and spiritual endearments.

The author of this Translation speaks of those, who cast any reflections on this ancient song, in the following terms.

' To those who would be eloquent on a subject they little comprehend, I take leave to address a few lines more; I would, if possible, check their half-formed sneer, and stop them from offending. Let them consider, that the Song of Songs is no human composition, but the work of an inspired penman; and that the same God who tuned to melody the tongue of the Jewish bard, would likewise charm to reverence the Christian reader's heart, would he but yield up that heart to him, attend the strain, and mark the sacred import. Why not attempt to draw aside the mystic veil, and in the earthly, view the heavenly Solomon? Be it likewise remembered, "that this poem celebrates no loose amours, but that holy wedded love, which allowably glows in the chastest bosoms." Reflect we also, that "the whole has a higher and more noble application; and that this elegant description of conjugal love, is only a veil to shadow that divine and tender regard, which subsists between the Redeemer and the souls of men."

* Nisi quis apud eos tricesimum annum impleverit... libellum hunc ne quidem in manibus tenere permittatur. Proœm. in Ezech. & in Cantic.

This book, in all probability, would never have been admitted into the canon of scripture, if it had not been considered as one of the productions of Solomon, and transmitted to posterity among the more authentic and venerable compositions of the ancient prophets.

Yet notwithstanding the piety of this learned lady, and her zeal for the spiritual interpretation, she confines her critical investigations to the literal sense, endeavouring to place that only in a clear and conspicuous light, to distinguish the *dramatis personæ*; to make the proper divisions, and to transfuse some of the spirit and energy of the oriental poetry into English metre.

The form of it she considers as dramatic; the time of the action she supposes to be seven days, the usual period of the nuptial feast among the Hebrews; the scene, a place near the habitation of Chimham; and the speakers, 1. the choral virgins of Jerusalem, advancing to meet the bride, ch. i. 2.—2. the choral virgins of Egypt, preceding the bride, ch. i. 5.—3. Solomon, ch. i. 15.—4. the Egyptian spouse, ch. i. 16.—5. the Jewish queen *, ch. ii. 1.—6. the virgins of Jerusalem, attendant on the Jewish queen, ch. iii. 7.—7. the nobles of Zion, ch. iii. 11.—8. the choral virgins of Zion, ch. iv. 1.—9. the nobles of Zion, attendant on the king, ch. vi. 13.

We will present our readers with the first canto.

‘ Day the First.

‘ Scene—A Plain near the Habitation of Chimham, distant from Jerusalem about six Miles, situate on the Confines of Judea, bordering on the Wilderneys.

‘ The Camp of Solomon in View.

‘ Processional Songs by the Virgins of Jerusalem, advancing to meet the Bride.

(Time, Evening.)

‘ Canto the First.

‘ First Virgin sings (personating the Bride.)

V. 2. Let him on me the balmy kiss bestow,
With ruby mouth, whence honey'd accents flow:
For ah! those lips are fragrant as the rose,
When on its head the purple orient glows.

‘ Second Virgin (still personating the Bride.)

To share the favour of thy love be mine;
Thy love, more precious than the choicest wine.

• We have no account of this queen in the Jewish history.

‘ Chorus

* *Chorus of Virgins singing the praises of the Bridegroom.*

3. Sweet is the scent of perfumes rare,
Exhaling on the ambient air;
Sweeter thy name—a perfume spread,
Unrivall'd, o'er the royal head:
Therefore the virgins love thy name,
And join to celebrate thy fame.

* *Second Virgin (of the Bridegroom.)*

4. O draw me “with thy pow’rful sweets,”

* *Chorus of Virgins.*

And after thee we'll fly:
Our sense thy fragrant odour greets,
As gentle breezes waft it thro' the sky.

* *First Virgin (personating the Bride.)*

The king conducts me to the nuptial bower,
O! deck the path where love delights to stray,
Throw all around each fair delicious flower,
That opes its radiant beauties to the day.

* *Chorus of Virgins (of the Bridegroom.)*

In thee we'll be glad and rejoice,
Extolling thy love more than wine;
The upright shall raise the loud voice
To swell the full chorus divine.

* *Virgins of Egypt, preceding the Bride, addressing themselves to the Virgins of Jerusalem.*

* *First Virgin of Egypt sings (personating the Bride.)*

5. I'm brown as Kedar's tents, O virgin train!
Which rise in one bold circle o'er the plain:
But still my form's replete with native grace,
And charms majestic dignify my face:
Comely am I, as yon pavilion rare,
Whose broider'd curtains wanton in the air;
Whose splendid foldings mock the gloom of night,
Tipt with gay beams of artificial light.
6. O then, behold me with a partial eye!
Nor, nicely curious, casual faults descry:
What nature gave—the blush of op'ning day,
Is fled, is tarnish'd by the noontide ray:
Egypt's stern sons requir'd my utmost speed,
And me the keeper of their charge decreed;
Their int'rest dearer than my own I prize—
And haste o'er desert plains 'neath summer's fervid skies.

* *Second Virgin of Egypt (inquiring for the Bridegroom.)*

7. Tell me, darling of my soul,
(Thou who can'st ev'ry wish control)

Tell me where thou feed'st?—and where
 Repose at noon thy princely care?
 For why should I still darkling rove,
 E'en by the tents of those I love?

' First Virgin of Jerusalem (in reply.)

8. If thou know not, peerless maid,
 Where thy royal shepherd's laid,
 Mark the footsteps of this flock—
 And winding gently 'neath the rock,
 Feed thy fair kids these shepherds tents beside,
 On the green margin of the mazy tide.

' Second Virgin of Jerusalem (personating the Bridegroom, on the nearer approach of the Spouse and her Attendants.)

9. Pleas'd, I compare thee, O my royal love!
 (Attended by the gay resplendent train)
 To stately coursers, which triumphant move
 O'er the smooth surface of th' Egyptian plain:
 Which, taught by skilful hands to wield the car,
 Advance, with plaudits, through th' admiring throng,
 When Pharaoh quits the fervid scene of war,
 And pours with regal majesty along.

' First Virgin of Jerusalem (of the bride.)

- 10 Thy comely cheeks, adorn'd with rows
 Of orient pearls, I view,
 And charm'd behold the chain that flows
 O'er breasts of snowy hue!

' Chorus of Virgins (of the Bride.)

11. Thy roseate temples we'll enfold
 In triple rows of verdant gold,
 With studs of radiant silver dight,
 Dispensing beams of varied light.

' First Virgin of Jerusalem (personating the Bride.)

12. Until the king receive me, shed
 Unceasing odours on my head;
 Lo! wrapt in majesty profound,
 He waits, in yon capacious round,
 Where circling tents superbly rise,
 Aspiring boldly to the skies:
 My spikenard now its sweets exhales,
 Diffusing fragrance through the vales.

' Second Virgin of Jerusalem (of the Bridegroom.)

13. Precious as stacte is my love to me,
 Which flows spontaneous from the parent tree;
 In a gold casket artfully compress'd,
 The choice perfume shall dwell upon my breast.

' First

' First Virgin of Jerusalem (of the Bridegroom.)

14. A fragrant cluster is my royal love,
Cull'd from En-gedi's palm-encircled grove ;
A fragrant cluster of al-hennah pale,
Whole high effluvia scent the sportive gale.

' Scene the Second.—The Tent of Solomon.

' Solomon, meeting the Spouse, as they are conducting her into the royal pavilion.

15. Behold, thou'rt wond'rous fair ! my love,
Behold, thou'rt wond'rous fair !
Thine eyes, than those of yonder dove
More mild, more tender are.

' The Spouse to Solomon.

16. Behold, my best-belov'd is fair !
Yea, pleasant to the sight !
Our carpet's green, by nature's care
With flowrets gay bedight.

' Solomon (to the Spouse.)

17. Our beams are cedar, and our cieling's rise
(Of cypress form'd) magnificently high !
Where skilful artists taught the vivid dyes
With changeful hues t' attract the gazers eye ;
There chosen sentences effulgent glow,
Pouring instruction on the crowds below :
These shall my fair one view, and raptur'd own
That art, for once, has nature's self outdone.'

In the second chapter the translator introduces the Jewish queen, with her attendant virgins, in a garden belonging to her palace in the country, contemplating her unhappy situation, and ver. 2—7. repeating to her attendants a conversation, which had passed, as it seems, between Solomon and herself.

In the third canto, ver. 1—5. the Jewish queen relates to her attendants an incident, which is supposed to have happened on the night preceding that, on which Solomon set out from Zion, to meet the bride.

Ver. 6. The Jewish queen, in surprise on seeing the bridal procession advancing to the city, thus enquires of her virgins what it meant.

6. Be still, my soul !—who's this ascends
From where the wilderness extends ?
Lo ! from gold censers fuming aloes rise,
In smoking columns, mingling with the skies !
Pure myrrh and frankincense their sweets exhale,
And foreign perfumes float along the vale.'

In this manner, the ingenious translator discovers in the original a great variety of different scenes and interlocutors; by which means the Song of Songs is converted into a fine romantic drama, resembling one of our modern poetical entertainments on the stage. But how can we suppose it to have been written; on such a plan as this, by Solomon? Is it likely that the amorous monarch would amuse himself, at the time of his nuptials, in contriving all this *complicated* scenery? What views could he have in such a performance? or what pleasure could he take in thus representing the distresses of the Jewish queen? But, above all, who, in scenes of love and gallantry, would expect to find a holy and heavenly conference between Christ and his church? an idea which perhaps never did, or could, enter into Solomon's imagination.

Non benè conveniunt, nec in unâ fede morantur
Majestas & Amor.

If this poem were to be critically examined, we might probably find some reason to suspect, that it was not composed by Solomon. We shall mention two circumstances, which deserve to be considered. In chap. iv. 4. the name of David is in the Hebrew דָּוִד. But in Ruth, Samuel, Kings, Isaiah, Jeremiah, in the Psalms, and at the beginning of Proverbs, and Ecclesiastes, the word is דָּוִד. Amos and Hosea, who prophesied about 200 years after the marriage of king Solomon, are the first, who write this name with a *jod*. In Ezekiel, Zechariah, Ezra, Nehemiah, and the Chronicles, it is דָּוִד. But several of these books were written 500 years after the death of Solomon; and this seems to be a variation from the primitive orthography of David's name; and a presumptive proof, among many others, which might be produced, that this poem may be the composition of some *later* writer.

Another circumstance, which creates a suspicion, that it was not the production of Solomon, especially on his marriage with Pharaoh's daughter, is this: in the sixth chapter it is said, 'There are threescore queens, and fourscore concubines.' But is it to be conceived, that Solomon at the age of nineteen, had so many wives and concubines?—It is hardly credible.

The authority of the Jews, respecting the authenticity of this book, is of no weight. They ascribed many productions to Solomon, which were certainly not written by him. Nay, Josephus assures us, that he composed books of enchantments, exorcisms, or several methods of driving away devils, so that they

they should return no more †. Such traditions deserve little credit.

The piece in question is however a valuable relique of antiquity, abounding with a great variety of beautiful oriental imagery. Yet it is greatly to be lamented, that we do not know the occasion, on which it was composed, or, more properly speaking, the subject. For as to the allegoric scheme it is only founded on conjecture; it is forced and unnatural; and throws the whole into utter perplexity, and impenetrable darkness.

We have not scrupled to express our sentiments on this occasion without reserve; because the book, which is the subject of this article, is of the least importance of any in the Bible, and might be thrown into the Apochrypha, without any inconvenience. It contains no prophecy; it supports no point of doctrine; it is never appealed to by the writers of the New Testament; it is never read in the church; and, we presume, it is never expounded in the pulpit by any preacher, except such as Mr. R——ne, whom we have formerly heard most eloquently haranguing on ‘the fairest among women,’ in the church of St. D——n’s.

Christianity stands upon a solid foundation; and the divinity of the sacred writings may be defended against all opposition. We have no occasion to maintain those posts, which are of no service; and which are only calculated to give the enemy an advantage over the citadel.

In a case like this, a free enquiry, if conducted with modesty and discretion, can be attended with no ill consequence. Truth, reason, and religion demand it; and every competent judge, in matters of such a speculative kind, will think liberally, and allow the propriety of this observation of an ancient writer: Οὕτω τὰ μὲν εὐεργαταί, τὰ δὲ δεῖ ZHTEIN καὶ ΦΙΛΟΣΟΦΕΙΝ.

Principles of Law and Government with an Inquiry into the Justice and Policy of the present War, and most effectual Means of obtaining an honourable, permanent, and advantageous Peace.
4to. 7s. 6d. in boards. Murray.

THE author of this performance appears to be sensible of the difficulty of treating the subjects of law, policy, and government, after what has been advanced upon them by Montesquieu, Locke, Puffendorff, and other eminent writers. He yet conceives that the opposition and contrariety of opi-

† Joseph. Antiq. viii. 2.

nions which these great men discover, is an evidence that they have not been able to fix and ascertain the truth ; and he illustrates the uncertainty of the sciences of law and government, not only from the contradictory sentiments of lawyers and philosophers, but from the diversity of doctrines and opinions which prevail in our courts of law, and among our legislators. He thence infers the propriety of his inquiries, and apologizes for them.

He begins his book with an investigation into the origin of law and government ; and it is the result of his reasoning that society has its foundation in the choice and wants of individuals ; that justice is the cement of political union ; and that the prevention of injustice ought to be the principle which should influence and regulate every human law. He takes a strong side against the advocates for despotism, and pleads the cause of humanity and virtue.

‘ Mankind, says he, being by nature politically equal, it is evident that none could acquire a political superiority over others, but either by their own consent, by an original contract, or by fraud, violence, and injustice. If there was a contract, it is evident that rational creatures would not voluntarily consent to what was for their disadvantage ; unless the consent was fraudulently obtained ; in which event, it could not in justice be deemed valid ; and if there was no contract, it is equally evident that in equity, there ought to have been one. It is likewise evident, that power obtained, by any other means than voluntary consent, must be unjust and oppressive, and that the community, of consequence, are not only authorized at any time, by all the laws of God and nature, but it is likewise their duty, whether there was any original contract or not, to redress their grievances ; to assert, to vindicate, recover, and maintain, their natural and just rights ; to watch over and controul the operations of government ; to resist usurpation, extirpate tyranny, and punish the delinquents ; to assume that dignity, and act with that vigour and rectitude of conduct, which becomes the sacred majesty of the people ; to teach cruelty, avarice and ambition, a proper regard for virtue and justice, and to dread that power and authority, with which the Almighty has armed his creatures, for vindicating their just rights, and punishing those who invade them.’

After endeavouring to trace the origin of law and government, the author exhibits a general detail of their objects. He examines the legislative and judicial powers ; and as, according to his theory, the sole object of human laws is the prevention of injustice, and as injustice is a failure of duty, he is necessarily led to inquire into the rights of individuals. These he divides into perfect and imperfect.

To

‘To fulfil the former, he observes, is necessary to the very being and support of society; to fulfil the latter, is a duty equally sacred and obligatory, and leads to the improvement and prosperity of society; but, as the violation of them is not equally prejudicial to the public good, the fulfilling them is not subjected to the cognizance of laws, but left to the candour, humanity, and gratitude of individuals.’

The imperfect rights of individuals, accordingly, being unconnected with his subject, he avoids to enter into them. But he bestows his attention upon the perfect rights of mankind; and having divided them into natural and political, he, under these heads, treats particularly of self-defence, the uninterrupted enjoyment of life, limbs, body, health and reputation, liberty and property.

Proceeding in his work, he gives an account of the different modes of government; he examines the democratical, the aristocratical, and the monarchical forms; and, in general, he repeats the observations which political writers have advanced so often upon these topics. In this portion of his performance, it is a justice to him, however, to remark, that he has started an opinion which appears to us to be new and curious, and into which, we are sorry he has neglected to inquire. We allude to his assertion, that the republics of old had not freedom for their object.

So universal, says he, and so prevalent in other respects, are the prejudices which the present modes of education inspire; that I am afraid, I shall be suspected of a passion for paradox, when I assert, that none of the ancient republics were free, that the ancients were totally unacquainted with every species of free government, and that those, which they esteemed the most perfect democracies, were, in reality, aristocracies. Yet, the fact is incontestible; the ancient governments were aristocracies, the most cruel, oppressive, and tyrannical that possibly can be conceived; military governments, in the utmost purity and perfection; in which the soldiers or tyrants alone, were free; and the people, though their military despots denied them that appellation, enslaved.

Having sketched out his sentiments concerning the different modes of political administration, the author treats of the corruptions and the dissolution of law and government. He examines the alterations which affect an established mode of policy in consequence of foreign conquest, internal usurpation or tyranny, or by the consent and approbation of the people. In this division of his book he adopts and inculcates, in a great measure, the opinions of the celebrated Mr. Locke; and it is to be remarked that he has, in general, throughout his treatise,

tise, made a free use of the writings of this enlightened philosopher.

After having ventured to deliver the result of his observations upon the principles of law and government, he inquires into the justice and policy of the present war, and into the most effectual means of obtaining an honourable and permanent peace. In this branch of his undertaking he makes an application of his principles to the present times. The principal claims of Great Britain upon America have been founded, he affirms, on the right of conquest, on precedent, compact, obligations conferred, and the supposed supremacy of the British parliament over all the members of the British empire; and he exerts himself to overturn these, and to plead the cause of the Americans. The right of conquest, he conceives, when urged as an argument of the superior jurisdiction of Great Britain over the colonies, is of a mixed kind, and has been connected with exertions so tyrannical, that they destroy any consequence which may naturally be derived from it. Of precedent and practice he allows not the entire justice, as the alteration of time and circumstances have made a repetition or continuance of them to be improper. The right of compact, he argues, depends upon the equity of the engagement; and force and fraud are imputed by him to the mother country in her treatment of the colonies. He admits that obligations conferred are a foundation of gratitude, and give a claim for attachment and favour; but he states them as a source of moral duty, and not of political obligation. On the head of the supremacy of the British parliament over America, he concludes that it is unreal and unsubstantial; and the reasons of this opinion he delivers at great length. He endeavours to demonstrate, that no authority is founded in justice which is not conducive to the benefit of the governed; that all authority ought to be ultimately derived from the people; and that no one can, in justice, though perhaps he may legally, be bound contrary to his inclinations, by any laws in the enacting of which he has not a vote, in common with the other members of the community.

From an examination of the justice of the American war, upon which the sentiments of the author appear not to us to be always well founded or proper, he passes to consider the different schemes of accommodation and settlement, which have been proposed to the public; and he is careful to seize this opportunity of detailing the plan of reconciliation, which, in his opinion, is the most promising and commodious. From this portion of his performance, we shall, therefore, produce

an extract, from which our readers may be enabled to judge of his ability and composition.

‘ Perhaps the following plan of a federal league or union, may prove more acceptable to America, and be found less exceptionable than any of the schemes hitherto proposed. It is not, however, without much diffidence, that I lay it before the public, as I am afraid, my zeal for the general happiness and prosperity, may have blinded me so far, as not to perceive its defects.

‘ I would propose, that each kingdom or state should have a council or parliament; that they should either retain their present, or adopt some other democratical form of government; perhaps the best scheme for each, would be to adopt the British constitution, improved by a more just and equal representation, annual parliaments, &c. and adapted where necessary, to any peculiarity in their circumstances.—

‘ That each, if agreeable, should have a house of peers, and a house of commons; the peers to be created by the common sovereign of the empire.—That the executive power should be invested, in the common sovereign.—That each of the parliaments should be invested, with the supreme legislative authority, in their respective kingdoms or states, the crown having a negative; and that each parliament, kingdom, or state, should, in every respect, be independant of the others, unless in so far as they are bound by the common league or union.—That this union should not be influenced by partial interests, and have no object, but the general prosperity, the common good.—That the members of the different kingdoms and states, which compose the empire, should mutually enjoy the rights of naturalization and succession.—That each state should independently pay its own officers, civil and military, impose and levy taxes, contract and discharge debts, &c.—That appeals in matters of litigation, should be finally determined by the house of peers, or supreme council, in each respective state.—That there should be a convention of state, congress, senate, or states general, for assisting in managing the general concerns of the empire, guarding the particular interests of their respective states, and advising, and even controuling the monarch, in particular cases, &c.—That each particular state or parliament, should, exclusively, have the choosing of their own delegates or representatives, in the imperial senate; and that the representatives should be removed or changed, according to the pleasure of their respective constituents.—That these representatives or deputies, should be accountable, in all cases, to their respective constituents; and act in their senatorial capacity according to their instructions.—That there should be a prime minister, secretaries, judges, board of treasury, admiralty, &c. for each particular state, as well as for the empire in general.—That the states should pay a certain contingent, according to their respective abilities, for expences incurred, in what all

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are interested ; as supporting the expence of majesty, furnishing a certain quota of ships, troops, &c. for their common defence. Such leagues should have for their object only, the mutual benefit of the contracting parties, without any intention of injuring, invading, or conquering others.—That the congress or senate should determine any differences between particular states.—That there should be a common standard of value, according to which the contingents payable in money by each state, ought to be determined.—That each state should have an exclusive right to coin, or alter the standard of their money, or value of their currencies, at pleasure ; and to enter into treaties with each other, or with foreign states merely commercial.—That there should be no general regulations with regard to commerce or navigation ; except, that all ships of foreign nations, or navigated by foreign seamen, should be prohibited from carrying on the trade, unless in very particular cases, between the contracting states ; and that no foreign goods should be imported into any part of the empire, except in ships belonging to the empire, and of which the master, and two-thirds of the crew, are subjects of the empire ; or in ships of that nation, of which the merchandise imported, was the genuine growth or manufacture.—That the executive officers of each state, should be accountable for their public conduct to the parliament of that state ; and those of the empire, the monarch excepted, to the imperial senate or congress : who should be obliged to give a faithful account of their proceedings, to their respective parliaments.—That the votes in the imperial senate, or number of representatives of each state or parliament, should be according to the degree, in which they respectively contribute to the common prosperity and defence ; and should increase or diminish according as the opulence, population, or power of the state encreases or diminishes.—Peace or war should be determined, and all treaties of alliance should be concluded, by the imperial senate.—For determining as to war, taxes, funding, or concluding treaties of alliance, the approbation of two-thirds of the senate should be required : for other matters, a simple majority may be sufficient.—The executive power should not have a right to withdraw the troops of any state, from that state, contrary to, or without first obtaining its consent, unless authorised by the imperial senate.—That the East India trade, and Newfoundland fishery, should be enjoyed in common, by every part of the empire.—In the distant states, the sovereign should invest a particular person, or persons, with the power of pardoning.

The author appears to be animated with the love of his country ; and though his performance is not the work of a great master, it is yet respectable. His intentions are upright ; and he neither wishes to deceive or flatter. He informs the public, that he is unconnected with any party ; and his book affords no reason that can expose his sincerity to suspicion.

Free

Free Thoughts on despotic and free Governments, as connected with the Happiness of the Governor and the Governed. Small 8vo.

4s. Dilly.

THE author of this treatise sets out with drawing a comparative view of despotism and a free government ; after which he proceeds to describe more particularly the nature of a despotic government. In the second chapter, he considers the laws under different governments, as promulgated and consented to by the people, or concealed in the breast of the sovereign ; as humane and gentle, or severe and cruel ; as equal and universal, or partial and unjust : with the laws respecting treason, as they are clear and distinct, or confused and ill defined. In the third chapter, he takes a view of the judicial power and proceedings under despotic and free governments, and treats of them in the following order, viz. on judicial power, as separated from, or conjoined with the legislative and executive ; on bail, as allowed, and its benefit secured, or as inadmissible ; on the jail delivery, as fixed to stated times ; on the judges, as independent or dependent ; on the trial by jury ; on witnesses, pardons, and the coroner's office ; on the punishment of crimes, as fixed, or at the mercy of the judge. The fourth chapter is employed on taxes. Here the author considers the authority by which they are collected, the quantum, the articles taxed, the mode of collecting, and the account of the expenditure.

In the fifth chapter, the author delineates the power of the house of commons, as a barrier against the encroachments of the crown ; and this he divides into three heads, viz. as voting the army ; as having power to impeach evil counsellors ; and as voting the supplies. In the sixth chapter, he examines toleration, as necessary to the happiness of all men ; as inconsistent with the principles of despotism, and as inseparable from a free government. The three subsequent chapters are respectively employed on trade, agriculture, and population. In the tenth chapter, the author takes a view of the different ranks and degrees of subjects, viz. the princes of the blood, the ministers, the nobles, and the people. In the next, he directs his attention to the army, respecting which he considers the numbers and pay of the soldiers, their service, and the value of liberty to them. Protection and allegiance form the subject of the twelfth chapter, in which the author introduces a cursory view of the history of England, as connected with his subject. In the thirteenth, he describes the natural effects of confidence and jealousy on government ; treating of spies ; the freedom of the press ; dissensions, as checked or che-

cherished ; and the privilege of bearing arms. The last chapter in the volume relates to the stability or instability of empire.

As the subjects treated in this volume are so numerous, and the observations, for the most part, not original, we have contented ourselves with giving a general idea of what it contains ; but it may now be proper to lay before our readers a specimen of the work. This purpose may be served by the following passage, from the chapter on Confidence and Jealousy.

‘ In a country which abounds with spies, there can be no free conversation ; every man is fearful of his neighbour ; universal jealousy and mistrust prevail ; and man, who is the most sociable of all animals ; man, who seeks society that he may communicate his thoughts, must be condemned to perpetual solitude, even in the midst of company, and in the capital feel more lonely than in the wilderness. This is very striking to every one who has travelled through France, and mixed with the middle class of people. If they appear in any respect contemptible, their government must bear the blame. If a lively, high-spirited people dare not think, and dare not speak, what remains ? *Vive l’amour, vive la bagatelle.* In the cities, you may sit down at their table d’hôte, and never hear one word spoken. At these ordinaries in Paris, the human voice has not been heard during the whole time they have been together. Every man has bread, wine, and water, put down by him ; when he has dined, he rises up, goes to the bar, pays his half crown, and walks away in silence. Not having opened his lips, it is impossible that his words should be construed into treason. In higher life, they are less restrained ; but in order to enjoy free communication of thought, they avoid mixt companies, and form themselves into societies, bound together by the sacred ties of honour. In the Venetian territory, they are still more reserved. If a foreigner is desirous of knowing the nature of the government, and addresses himself, for that purpose, to a subject of the Venetian state, he will not be able to procure an answer. They must not talk of state affairs.

‘ From the same prevailing jealousy, the press must not be free ; because the people, having lost their liberty, must be kept ignorant of their privileges, and bound with the chains of darkness. Indeed, this would be a great kindness to them, were it impossible for them to gain their liberty ; for happiness depends much upon comparison. The bird that is quiet in his cage, instantly testifies his uneasiness, when he sees other birds at liberty.

‘ As long as the generation lasts, which has enjoyed the sweets of liberty, so long the remembrance of that liberty will embitter present bondage; the description of the father will make a deep impression on his son; but in succeeding generations this impression will wear off, provided no lively descriptions are left upon record, or come transmitted from those who in happier spots enjoy the charms of freedom. It is merciful, therefore, and politic, in despotic sovereigns, to restrain the freedom of the press. Could we give Louis the XIVth credit for any benevolence of heart, we might imagine it possible, that his reason for offering assistance to the prince of Orange, and James the II, to make the former absolute in the United Provinces, and the latter absolute in England, was partly from a principle of compassion to all the other empires of the world; that, not seeing any one example of a free government, they might look upon the descriptions of the ancients as the fictions of poets, and the dreams of madmen. — But we cannot give him credit for such exalted sentiments of humanity; he meant only to rob these nations of their liberty, that his own slaves might more patiently endure his yoke. Can we think, without abhorrence, of a man who endeavours to put out the eyes of a whole nation, and inflicts the greatest cruelties on those who would restore them to their light? But the sovereign has other thoughts, he persuades himself that the whole nation is his property, and the inhabitants his slaves; that he does them no injury: he is persuaded, that to open their eyes, to shew them the charms of freedom, and to persuade them that it is their birthright, the sovereign persuades himself that this would be stirring up his subjects to rebel, and his slaves to throw off the yoke; he therefore will not suffer any book to be published in his dominions, until it has been examined, and duly licensed, by persons receiving authority from himself for that purpose.

‘ This restraint upon the press, must of necessity stop the progress of literature: but under a despotic government, this is no great evil; for between despotism and the sciences there is so little agreement, or rather there is such an irreconcilable enmity, that it would be well they should never meet. The yoke of despotism depresses and debases the human mind, while the sciences ennoble and exalt it. It is the interest therefore of the despot to keep the sciences at the greatest distance. Leo X. little thought what he was doing, when he encouraged men of science; but he was young, of a lively imagination, and of a refined taste, and to these he sacrificed the despotic power of the Roman see. Before his time, persons of the highest rank, and in the most eminent stations, could

could neither write nor read. Many of the clergy did not understand the Latin breviary, which they were obliged daily to recite, some of them could scarcely read it; blessed times for despotic power! From the time of Leo X. the minds of men, enlightened by science, enlarged by observation, and strengthened by exercise, began to entertain a more just opinion of the dignity and rights of human nature; all felt the yoke, many cast it off. Under a despotic government, only one book should be allowed, and that the subjects should never read. The argument of the caliph Omar, it must be confessed, was bad; but his conduct was wise, when he refused to grant the request of his general Amrou to preserve the magnificent library of Alexandria; "What is contained in these books you mention, is either agreeable to what is written in the book of God, or it is not; if it be, then the Alcoran is sufficient without them: if otherwise, it is fit they should be destroyed." These invaluable manuscripts were therefore committed to the flames. Slaves, under a despotic government, have no need of books; their minds should be conformed to their condition.

We shall conclude our account of this volume with observing, that the author's representations are faithful, his remarks well founded, and his illustrations generally apposite.

Considerations on the Criminal Proceedings of this Country; on the Danger of Convictions on Circumstantial Evidence; on the Case of Mr. Donnellan; and on the alarming Consequences of Prejudice in the Administration of Justice. 8vo. 3s. 6d. in boards. Hooper.

THE design of these Considerations obviously is, to invalidate the evidence upon which Mr. Donnellan was convicted of the murder of sir Theodosius Boughton. With this view the author attempts to reprobate the mode of trial in criminal causes, upon the principle, that the most injurious consequences may arise from the discretionary power of the judges; and he points out two instances, in which, in his opinion, the law should instantly be altered.

'The first is, that a man should be allowed the same assistance from his counsel when his life and whole fortune are at stake, as he is in a matter of the most trifling property. The law has been already altered in this point, by statute, in cases of treason; and there seems no reason why the same alteration should not extend to every other case where life is at stake. The ancient reason given against allowing counsel to the

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the prisoner, on capital occasions, was, that the court is of counsel for the prisoner: but this maxim, which certainly was once law, seems to be grown obsolete! nay sometimes (the author will not presume to say it was on a late occasion) even to be reversed. Had Mr. Donnellan been allowed such assistance, he surely would not have been convicted! The other is, to repeal that statute which orders the speedy execution of persons convicted of murder, (it has certainly been of no effect as to deterring from the commission of such crimes) and to let the unhappy convict have, at least, an opportunity of representing his case to the only fountain of mercy in our constitution, the throne. It may happen that his claim for mercy may be a claim for justice. Had Mr. Donnellan had such an opportunity, he most probably would not have been executed.

It seems to be the opinion of this author, that no person should ever be convicted on circumstantial evidence only. But were this to be established as a rule, a latitude would be given to the perpetration of crimes the most pernicious to society. It is far more eligible, in all criminal prosecutions, to submit the fate of the accused to the verdict of a conscientious jury, influenced only by the rational conviction of their own minds, than always to acquit the prisoner, from defect of positive testimony, notwithstanding such a concurrence of circumstances as afford the strongest indications of guilt.

In the cause which has given rise to those observations, the conduct of the learned judge who presided at the trial, was not only irreproachable, but praise-worthy, and can never be in the least affected by the insinuations of this apparently interested writer.

The Remarks on the Trial of Mr. Donnellan are written with the same partiality so conspicuous in the previous Considerations. For the gratification of our readers, however, we have given a place to the following extract, taken from a part of the Remarks the least liable to objection.

‘ That the rinsing the phial and throwing the contents into a basin of dirty water, was the action of a guilty person, it must be confessed; but it also might be the action of a very innocent, and not very unthinking person! Nothing is more common than when a vessel is discovered to have contained any thing noxious, to wash it out to prevent future mischief; and Mr. Donnellan might not have quickness enough of apprehension to recollect, that the dregs of the medicine ought to be preserved, in order to ascertain, if possible, the quality. Nay, skilful as Mr. Donnellan is supposed to have been in chemistry, and confidently as the fact is assumed, that he

distilled the supposed laurel-water, with which the deceased is supposed to have been poisoned, he must, in that case, have known that mere washing the bottle would not eradicate the smell!—To get it out of the still we shall see he is supposed—for the whole proceeding is founded upon suppositions—to have been obliged to make use of lime. The second bottle he tasted: had he tasted the first, it seems to be allowed that that circumstance would have done away all suspicion. However, as the rinsing the first bottle is relied on as a most suspicious circumstance, especially by the court, let it remain so; but at the same time let it be remembered, that it is only a suspicious circumstance, and what might have happened to a very innocent person! Nor should it be forgotten that this circumstance happened at the very time that sir Theodosius Boughton was in the agonies of death, and that a mother, in such a distracting situation, cannot be supposed to be very accurate in her observations of what passes! And this, to her honour be it spoken, appears to have been lady Boughton's situation at that time; for, although she had been so very properly solicitous about the preservation of the bottles in the first instance, yet it appears that they were almost instantly gone out of the room, she knew not how! Indeed, the beginning to clean the room, and removing the clothes, at the instant sir Theodosius Boughton was in the agonies of death, when a mother would have been rather supposed to have been hanging over her expiring son, can only be accounted for (and that way it may very naturally be so) by the distraction of the situation!

We now come to another circumstance, which has been considered as affording great cause of suspicion.—And here let it be observed, that it is by no means intended to assert that there was not cause of suspicion:—there was cause of suspicion: but it is not yet the law of this country, that a person shall be convicted because there is reason to suspect that he is guilty.—This circumstance is, Mr. Donnellan's saying to his wife, that “her mother had been pleased to take notice of his washing the bottles out, and he did not know what he should have done, had he not thought of saying that he put the water into it to put his finger to it to taste.” It may not be easy to account for Mr. Donnellan's making this speech, supposing he is innocent; but it is full as difficult to account for his making it, nay repeating it, in the presence of lady Boughton, as she expressly swears he did, supposing him guilty! A person guilty of the murder of a son, has invented an excuse to the mother of that son, for a part of his conduct which might induce suspicions of his being the murderer;

therer ; and yet he tells a third person, in the presence of that mother, that the excuse he made was merely invented, and that he did not know what he should have done had he not thought of it ; and thinking the mother does not hear him, repeats it, lest it should escape her notice. Let these facts be well considered, and then let the account of this speech have the weight it ought !

‘ As to what passed between Mr. Donnellan and the coachman, which is thus related by lady Boughton,

‘ When the coachman came, Mr. Donnellan said, “ Will, don’t you remember that I set out of these iron gates this morning about 7 o’clock ? ” “ Yes, sir,” said he. “ You remember that, don’t you ? ” “ Yes, sir.”—“ And that was the first time of my going out : I have never been on the other side of the house this morning : you remember that I set out there at 7 o’clock this morning, and asked for a horse to go to the Wells ? ” “ Yes, sir.” Mr. Donnellan said, “ Then you are my evidence : ” the servant answered, “ Yes, sir.”—

‘ This only proves that Mr. Donnellan, whether innocent or guilty, by this time thought he might be suspected ; and let the most upright man, the person of the most immaculate character, suppose himself, for a moment, in Mr. Donnellan’s situation—sir Theodosius Boughton just dead, the manner he died, and Mr. Donnellan’s wife the person who came into a considerable estate by that event—and then say, whether he should have been totally free from uneasy sensations on the same score ! Nay, the very facts shew that Mr. Donnellan had too much cause for entertaining such ideas. It was his situation, and his situation only, to which he fell a victim !—His situation created the laurel-water !—His situation gained credit to such a train of medical evidence as surely never before appeared in the records of a court of justice !—His situation caused the evidence of Mr. Hunter not to meet with that attention the evidence of such a man demanded !—and to his situation only, can be attributed his conviction !’

The Remarks are followed by a number of cases of innocent persons, condemned and executed on circumstantial evidence.—These cases, doubtless, afford melancholy instances of the fallibility of human judgment ; and so far as they may contribute to guard against precipitation and error in criminal trials, they are extremely worthy of attention.

*A Review of the Three Great National Questions relative to a
Declaration of Right, Poynings' Law, and the Mutiny Bill.*
8vo. 2s. 6d. Doddsley.

THE questions agitated in this pamphlet have already been the subject of debate in the neighbouring kingdom; and are of such importance to the public tranquillity, that they merit the coolest and most deliberate examination. It affords us pleasure, therefore, to find that this writer has prosecuted the enquiry with so much attention; and that in a point of so delicate a nature as the contested prerogatives of Britain and Ireland, he has endeavoured to ascertain and enforce the truth, in a strain of argument, calculated not only to inform the judgment, but to allay the prejudices of each nation.

In respect of the declaration of right, the author observes, that the British parliament surrendered the *exercise* of the authority which they had hitherto assumed over Ireland, when they repealed those laws by which they had hitherto bound that kingdom; and from the moment of that repeal, the exclusive authority of the Irish parliament was, if not in theory, at least in fact restored to them.

‘ I am aware it will be objected to what I have here advanced, that all those laws are not repealed—For, in the first place, several estates in this kingdom are held under British acts of parliament—and in the second, the appeal from Ireland to the British house of lords, is in virtue of the same authority. As to the first, I shall observe, that excepting what may have been done in times of troubles and confusion, these are only private acts, obtained for the benefit, and at the request of the parties concerned—That we may safely allow such private acts as have been hitherto obtained, for the purpose of settling landed property, to form good titles to estates, not because we acknowledge the authority upon which they are founded; but from a sense of the inconvenience which would result to individuals, from calling those titles in question; and it is in our power at any time to render them strictly legal by an act of our own.

‘ Now, to prevent the inconvenience which might result to the public, from our admitting the validity of such titles, as far as might be construed into the admission of a principle also, which we wholly deny; we have the most effectual means in our own power.

‘ I apprehend, that after what passed last sessions in our house of commons, no Irishman will be hardy enough to apply to the British legislature in preference to his own, for any private act of parliament.—But if there could exist an Irishman capable of doing so, I conceive it would be the indispensable duty of the house of commons to call that man to their bar, and punish him
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for a breach of their privileges, and as a betrayer of the rights of his country.

‘ This would most effectually put a stop to the practice of applying to Great Britain for such acts.—And while we consulted the convenience of individuals, by conniving at, not authorising the infringement of the principle, with regard to the past, we, for the sake of the public, should fully establish that principle, with regard to the future.

‘ I therefore conceive this first objection to what I have asserted with respect to the actual exclusiveness of the authority of our own parliament, to be wholly without foundation.

‘ As to the second objection; viz. the appeal in the last resort, from Ireland to the British house of lords.—The act, in consequence of which they exercise this final judicial power, most certainly is not repealed.

‘ I purposely say in consequence of which, and not by the authority of which; because it is not in obedience to that act, that we appeal to Great Britain, but because we prefer an appeal to the British house of lords, to an appeal to our own, and this for the best reason in the world—“ That mankind will ever prefer judges, who, from their situation, are least likely to be connected with the parties, or interested in the event of the suit, and from whom consequently, the most perfect impartiality may be expected, to such as may possibly have, (however, upright their intentions) from certain local circumstances, a particular bias on their minds, of which they themselves might not be conscious.”

‘ The appeal therefore to the British house of lords, does not rest upon the authority of the British act: it rests in this country upon the best of all authorities, the will of the people.—Nay I might venture to assert, that it could not rest upon the authority of the British act, and for this obvious reason; where authority cannot enforce itself it ceases to be authority. Now the authority which bound our trade, had a most essential means of enforcing itself—ships of war were admirable bailiffs to execute its decrees: but the whole power of the British empire could not have compelled us, if we had not chosen it ourselves, to pay any attention to that authority, when it directed us to appeal to the British house of lords. — At this day we undoubtedly can appeal to our own, if we think proper; and if the parties previously agree to abide by the determination, no power upon earth could prevent the Irish house of lords, (who I doubt not would very gladly take the office upon themselves) from exercising their judicial authority, or the parties who appealed to them, from paying obedience to it.

‘ Hence the law which directed an appeal from Ireland to the British house of lords, though promulgated by the British parliament, yet, as it could not be enforced by that parliament, without the consent of the people of this country, so from that consent alone it in fact derives its authority: and it should be considered rather in the light of a suggestion, on the part of the

British legislature, concerning the best mode by which we could obtain substantial justice, than as a law by which we could be bound; — rather as an advantage of which we might avail ourselves, than as an act of authority, by which we could be coerced.'

In the course of his argument, the author not only evinces, that the object of what is styled a Declaration of Right, was obtained to every effectual purpose, from the moment that the legislative power, of which the Irish complained, ceased to operate against them; but that such a declaration of right, would, at all events, prove a means totally inadequate to its object, while it might, in another point of view, produce consequences destructive of the public happiness.

The author also adduces strong arguments against the repeal, or any new modification of Poynings' law; but as these are involved in some collateral considerations, without entering into which, they cannot be placed in so clear a light, we shall refer our readers, for satisfaction on this subject, to the pamphlet.

After a great deal of ingenious and conclusive reasoning on the mutiny-bill, the author states, in the following concise manner, the question relative to it.

' Under our constitution there are two points requisite to an army, beside the supply for its provision.

' 1st. The consent of parliament, to legalize it, to ascertain its numbers and its duration.

' 2d. A law to regulate it.

' It is essentially necessary that the first should be only for a limited time: but as the last becomes a dead letter, the moment the first is withheld, it is not essentially necessary, that the duration of a law, which already depends upon that contingency, should be expressly limited.

' It is evident, that every limitation of period, in the first of the two points requisite to an army, extends of course to the second.

' Now the difference between the British mutiny bill and our own, is simply this:—

' In Great Britain, the first and second points requisite to an army, are united in the same law,—that is, the consent of parliament to the maintenance of an army, the limitation of its numbers, the time of its duration, and the law to regulate it, are all contained in the same act; therefore the British mutiny bill is a limited bill.

' In Ireland, these two points requisite to an army, have been necessarily kept distinct, because long before we had a law to regulate our army, parliament had legalized it, ascertained its numbers, and limited the duration of such a part of it as they thought necessary.—

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These two points then, not being in this country, united in one act, but each standing upon a different ground - our mutiny bill became nothing more than a law of regulation, and therefore it was not thought requisite to limit it.

Through the whole investigation of those questions, the author discovers ingenuity, and enforces his conclusions with such a dispassionate strain of argument, that, if it cannot convince the partizans who have espoused the opposite opinions, it must at least conduce to abate the vehemence, with which those political subjects have lately been agitated.

A Proposition for a New Order in Architecture, with Rules for Drawing the several Parts. By Henry Emlyn, of Windsor. Folio. 1l. 1s. half bound. Dixwell.

SINCE the revival of the arts, several attempts have been made in books, and many more in buildings, to introduce into architecture a sixth order. The French and Germans have particularly laboured this problem; the former with all the frippery, and the latter with all the heaviness, of their respective national character. But to form a clear idea of this subject, it is necessary to take a general view of the progress of architecture.

The art of architecture appears to have had its origin in Egypt, which not only invented, but spread over all the East, a species of order, or style of building, peculiar to itself. Hence the temples, or parts of them, half buried in the sands of Upper Egypt, have so remarkable a similitude to all the great ancient buildings of Persia, Hindostan, and the other oriental countries, even so far as China. As the inventions and learning of Egypt travelled eastward, those of Greece have overspread the western and northern parts of the world. The most ancient Grecian order was a simple cut of a tree, hooped at both ends, and covered with beams laid in different directions, some horizontal, and others in an inclined situation. The Doric order, thus executed in wood, afterwards communicated its form to stone and marble; and accompanied throughout the world the learning and arts of its native country. From the time that Greece had attained to the summit of her grandeur, this order has been varied into an infinity of modifications and proportions; but amidst all the changes which it has undergone, it has still retained the distinctions of its primitive character. We cannot avoid remarking, as somewhat singular, that, while every variation, made from this order, by different nations, has been held up as the best, and some-

times the only rules implicitly to be followed, the first essay, such as was produced in the states of Greece, is hardly ever adopted in modern compositions of architecture. Greece erected buildings, the cost of which, since the columns were eleven or twelve feet diameter, must have been prodigious; yet their construction was such as united purity of taste with the utmost simplicity of design.

The Doric order, though it prevailed for a time, even in Italy, among the Etruscans, was afterwards varied into two other great divisions, the Ionian and the Corinthian; but neither of those was ever executed alike in their parts or proportions. In every building, it was a common practice with the ancients to vary the proportions of one and the same order, according to particular circumstances.

The three orders above mentioned kept their ground through all the vicissitudes of the Grecian and Roman states; but were at last so much varied, that many orders may be discovered in the ruins of those nations, and of the Asiatic colonies which they founded. Vitruvius mentions, and describes an Etruscan order; yet it has not been followed. Covent-Garden church resembles it the most of any building in this country. Of the three orders above mentioned, the same author also gives a description, which is equally neglected. Even Rome, for which he wrote, never copied them; as may be seen by comparing his proportions with any ancient building. Greece and Rome, when they ceased to be great and free nations, lost their purity of taste in architecture, so far as to disregard every semblance of any order; at which period also, ornaments, which had before been confined to the inside of buildings, were lavished on the exterior parts, with meretricious ostentation. Hence arose the levity of the forms in triumphal arches, baths, amphitheatres, and palaces of emperors. Dioclesian's baths, and Caracalla's palaces corrupted the architecture of Rome; a depravity of taste following, not unsuitably, a general depravity of manners. And we are sorry to observe, that false taste has introduced into the British mode of building, too much of this glare of decoration.

This depraved state of the Roman buildings was succeeded by two kinds of Gothic architecture, invented and nourished in the forests of the north-eastern regions; until, on the revival of the arts, the former three orders were re-established. Different artists then finding such a variety of proportions and decorations of an order, among the buildings of Italy, divided into five distinct scales, what had been formerly comprehended in three; and thus added to the ancient orders, two others, namely, the Tuscan and the Composite. This

was

was effected in peculiar ways, and with various proportions, by a few artists, who, measuring different buildings, assumed different proportions as the best. Those were Palladio, Scamozzi, Vignola, Serlio, and some others. Assuming to themselves an infallibility in taste; they ordained their own proportions to be implicitly followed in all cases, without attending to the practice of the ancients, (the remains of whose buildings they measured), of varying their proportions, according to the design of the building in which the order was employed. From the fifth century, when those authors wrote, down to the present time, notwithstanding several attempts to introduce a sixth order, the world has been satisfied with the five divisions then established.—In regard to the effort now made for this purpose, by Mr. Emlyn, we shall present our readers with the following account, in his own words.

‘ My design in this composition is to submit to consideration the idea of a new order in architecture, consisting of a different kind of column from any which is already established, and proportions varied from such as have hitherto been in use. My first notion thereof was formed in his majesty’s park and forest of Windsor. On considering the beauty of the single trunks of trees, which are believed to have been the origin of the Grecian columns, my speculations were most agreeably diverted by the frequent view of the twin trees, which nature has distinguished by the most pleasing and regular variety: and recollecting some lines of Mr. Ware, in which he has observed, “ That there was no reason to say that another order should not be invented (not as being wanted, but as it would farther vary the system, and was worthy to be attempted);” it appeared to me, that nature had pointed out another kind of column deserving imitation, hitherto unnoticed, and which might produce a sixth order of architecture, with new proportions.

‘ From hence I began to form such as appeared to me the most agreeable to nature, and the most suitable to the design. From my different observations and trials, the twin column and entablature to it (which appeared to be of equal strength with the columns of the Corinthian order of the same height) from its form, and lightness, I conceived might be adopted with advantage in building; as it appeared sufficiently solid and durable, and, I trust, will not be thought to carry with it any Gothic indecorum. Hence I was encouraged to proceed towards finishing of my plan.

‘ As Windsor had the honour of an order established there, the most noble order of St. George, and as its forest had given me the first idea of the proposed column, I was ambitious to wish to complete an order in architecture in conformity to the hints received, and the nature of that honourable institution. As the Doric order was composed on the system of manly figure
and

and strength, of robust and Herculean proportions; the Ionic, on the model of the easy, delicate, and simple graces of female beauty; to which the Corinthian, on a similar design, adapted a symmetry of more artificial, and complicated elegance: this column is composed on the plan of representing the particular character of our ancient English chivalry in its most illustrious order; which, as a distinction of peculiar eminence, has not become obsolete, but is still considered as an ornament that adds splendor to the highest rank, and an honour suitable to the most eminent desert. Its knights are companions, united by the nearest tie of equal and honourable confraternity; they are called fellows, associates, copartners, colleagues, brothers, and assistances to each other; deriving from the same source their conjoint dignity, the basis of which is the Sovereign of the Garter.

In pursuance of this double idea—the conformity to the natural object which first occasioned the design, and the allusion to that order of knighthood—the columns are imitations of nature taken from the twin trees already mentioned, as the capitals are from the plumage of the caps of the knights, with the Ionic volutes interwoven and bound together in the front with the star of the order between them, and the supporters of the arms of England issuing out of the foliage of the volute; and in the profile of the capital is a lion's snout rising out of a rose.

In the cleft between the two stems, where they divide from the lower trunk, there is an ornament introduced instead of the protuberant bark (which sometimes naturally grows in form of a festoon) viz. the knights shield and armour, with the skin of a wolf, hanging down on each side, and bending down the twigs of the tree; all which together cap the center of the trunk on both sides. Although this animal was exterminated from our island before the institution of the order designed to be the subject of the leading ornaments of the column, it will not, it is hoped, appear to be unsuitably introduced, as pointing to the love of exercise and public utility, combined with their diversions, which distinguished the ancestors of the knights, and as denoting the exertions of that active spirit in foreign countries, so illustrious both in France, and in various parts of Europe; France in particular being intended to be characterized by that creature.

But especially this allusion may be admitted to imply the prowess and indefatigable industry, which the knights of St. George of England have been accustomed to, and are honourably obliged by their order to exert, in suppression of rapine, fraud, and licentious impunity, which are allegorically included in the wolf.

The upper member of the base is enriched with the claws of that animal rising out amongst leaves.

The fluting of the trunk is cabled, and the cables hollow, and filled with the English arrow, the feathered end rising out of each of them.

The

' The ornament of the frieze over the columns is a plume of three ostrich feathers ; a distinguishing mark of honour peculiar to his royal highness the prince of Wales : the bottom of them comes through the upper member of the architrave, and is mixed with acorns, and tied with a ribbon.

' In the metops are placed the great George and collar ; and in a continued frieze, other symbolical ornaments ; as naval and military trophies.

' The modillions are enriched on the sides with oak leaves and acorns, and on the bottom with Mosaic work ; the panels in the soffit of the cornea are filled with helmets, stars, and roses.

' The variety of this composition from the Græcian and Roman order consists chiefly the form, and height of the columns ; the entablature and pedestal are nearly in conformity to them.

' As a finish to the column, which is single in this, and not displayed by application of it as a part of any structure—I have made a model of it in relievo to these drawings, and crowned it with the sovereign of the Order of St. George, as is shewn on plate the tenth.'

When we consider Mr. Emlyn's design, in its origin and effect, there seem to lie against it many forcible objections. It is founded on a *lusus naturæ*, not generally known, and therefore cannot be generally relished. If a colonade of this order were run round the outside, or inside, of a square, the corner columns would be incapable of being formed in any satisfactory manner. The enriched moulding round the base, serves to indicate, that the column and base were brought from different buildings, and made to fit each other by such a junction ; a method not uncommon in the time of Constantine, when the workmen were so debased that they could not form a column. The expedient of covering the channels of the triglyphs with feathers, is published by Vilalpandarus, in his account of the Jewish temple ; and is nothing else but a copy of the Grecian taste.

The George, of the order of the Garter, being placed on the metopon, or space between the triglyphs, may do as well as any thing else. It was originally built in brick-work, when temples were made of wood, plaistered over, and covered with the skeleton of a sacrificed bull, whence it received its name. But to introduce parts of so robust an order as the Doric, into the composition of a *slim* order, intended to be original, is a flagrant violation of harmony.

Oval, or oblong capitals, are not new. In the vitiated times of ancient Rome, many such were produced ; and with other things, have served to corrupt the taste of modern Rome ;

Rome ; which, after communicating to France and Germany, a depraved style of building, now begins to shake off its example.

If artists, without altering the character and subdivisions of an order, would study how to use, modulate, and vary the several orders which have been handed down to them, we should behold buildings of a more pleasing form, and constructed with purity of taste. At present, an order hardly ever makes its appearance, but in basso-relievo, on the fronts of buildings. Seldom the detached wing, the respectful portico, or the lengthening colonade, is ever seen ; or if any of them be introduced, it is always accompanied with something *bizarre*, some unfortunate circumstance, which destroys the effect of the whole.

Mr. Emlyn's delineations consist of ten plates, which are explained by several pages of letter-press.

Before we dismiss this article, it may not be improper to acquaint our artist, and the world, that the book of architecture, whence Mr. Emlyn has taken the ground-work of his design, was chiefly composed by Dr. Hill ; the nominal author furnishing little more than the drawings.

In respect of the new order attempted by Mr. Emlyn, we shall now only observe, that nothing great or genuine, in point of taste, can be expected, without having recourse to first principles. Mr. Emlyn's attempt, however laudable in the intention, can, we fear, reflect but little honour on the heir to the British crown. It may, perhaps, serve to amuse him, in trying the effect on some ornamental building, in such a place as Kew-Gardens ; but it never will transmit his name to posterity, as the prince of a people much refined in their taste, or great in their ideas.

FOREIGN ARTICLES.

Abrégé de l'Histoire de la Milice Française du P. Daniel. On y a ajouté un Précis de son Etat actuel. Ouvrage curieux et instructif pour le Militaire. 2 vols. 12mo. Paris.

THE Histoire de la Milice Française is generally considered as the best work of the French Jesuit and historian, father Daniel : and his extensive knowledge of the art of war is even thought to have betrayed him in his voluminous History of France, into some neglect of the intrigues of the court, and of the delineation of the internal state and manners of the nation, and to have nearly transformed his proposed General History of France into a History of French Wars.

On

On the other hand, his *Milice Française*, though chiefly designed for the use of politicians and warriors, is too much encumbered with erudition and quotations, and too bulky to invite and please such readers; and it was therefore a meritorious thought in the editor, and probably will prove a profitable speculation for the bookseller, to comprise that voluminous work into a portable size, and a manual both instructive, pleasing, cheap, and popular for officers, soldiers, and readers of every class; to carry this *Histoire de la Milice Française*, through all the subsequent improvements of the art of war in France, since F. Daniel, down to the present times, to point out the reasons and motives for every particular improvement, and to illustrate the whole with a great number of neat cuts, exhibiting the various arms and their uses, the fortifications, and military operations.

Le Lutrin, Poëme Heroï-Comique de Boileau Despréaux, traduit en Vers Latins; avec Figures. 125 Pages in 8vo. Paris.

ONE of the best poems of Boileau, elegantly translated into Latin verse. A task which was often facilitated by Boileau's frequent imitations of passages from Virgil: for instance,

Anne the perriwig-maker's wife's reproaches to her husband:

‘Oses-tu bien encore, traître, dissimuler?
Dit-elle, & ni la foi que ta main m'a donnée,
Ni nos embrassemens qu'a suivis l'hyménée,
Ni ton épouse enfin, toute prête à périr,
Ne sçauroient donc t'oter cette ardeur de courir.’

And Dido's expostulations with Æneas, in Virgil, here travestied by the translator,

‘Quò tantum usque, inquit, sperasti, perfide, tantum
Dissimulare nefas? Non sacri vinculum hymenæi,
Non thalami castam ante facem officiosa voluntas,
Nec peritura uxor crudeli morte tenebit.’

The heroical barber's reply:

‘Ma femme, lui dit-il, d'une voix douce et fiere,
Je ne veux point nier les solides bienfaits
Dont ton amour prodigue a comblé mes souhaits.’

‘Molliter austerus, sic Annæ dicta refellit:
Egregie te promeritam, & quæ plurima fando
Enumerare vales, nunquam, ô dilecta! negabo.’

Again:

‘Quatre bœufs attelés d'un pas tranquille & lent,
Promenoient dans Paris le monarque indolent.’

‘QUADRIJUGI PARISINA BOVES per COMPITA lento
Ignarum passu regem quandoque vehebant.’

Where we must however observe, that, whilst the courteous French driver of the noble carriage and its encumbrance, proceeds quite softly and slowly, his Latin fellow-racer sets out at a rate somewhat too rapid for oxen, or for the ease and digestion of an indolent monarch.

FOREIGN LITERARY INTELLIGENCE.

Catalogus Disputationum in Academicis et Gymnasiis Sueciæ, atque etiam, a Suecis, extra Patriam habitantibus, quotquot huc usque reperiri potuerunt; Collectore Joh. Hen. Lidén, Prof. Reg. Sect. I.—V. 79 Sheets in 8vo. Upsal.

THE very laborious author of this Catalogue, was, perhaps, the only person capable of publishing a work so useful for diffusing the knowledge of the literary history of Sweden. For more than twenty years together he has studiously collected all the dissertations, programmas, &c. published by Swedes in their native, and in foreign countries; and can boast of possessing almost all the productions of the Swedish press, in these respects. The collection is very considerable: for the three first sections of its Catalogue, contain the titles, the names of the presidents and respondents, with the respective numbers of sheets, of no less than 7450 programmas and disputations, held at the university of Upsal, 2596 of that of Lund, and 2819 of the university of Aboe. The Fourth Section enumerates 440 publications from the Gymnasia of Westerås, Calmar, Gefle, Goetheborg, Joenkioeping, Norrkioeping, Skara, Stockholm, Stregnez, Wexio, and Wiborg; and the Fifth Section, 415 Synodal publications. The Sixth Section was, by the collector, intended for an enumeration of the works published by Swedish scholars in foreign countries; and the Seventh to contain some small, but remarkable publications, reprinted at full length: but of the performances destined for the Sixth Section of this catalogue, a register, still more complete, is to be published by Mr. Cederham.

The present Catalogue is of late become still more valuable by the arrangement and disposition made by professor Lidén, of his library; which, with all its appurtenances, and especially with the collection of fourteen thousand pamphlets, &c. is to remain entire at Upsal. The generous and patriotic possessor has not only given his library, but two considerable sums of money, one for the support of a librarian, and another for a perpetual augmentation of books, for the use and benefit of the East-Gothic nation. The librarian of Mr. Lidén's library is also officially bound, to read lectures on Literary History, an institution that had hitherto been wanting at the university of Upsal. We cannot but applaud the public spirit, and the judicious and noble ambition of this gentleman, in thus perpetuating and endearing his memory to his country through future ages, by an useful liberality.

Archiepiscoporum Salisburgensium Res ad usque Westphalicos conventus in Lutheranismum gesta; Auct. Jo. Bapt. de Gasparis, Prof. Vindobon. Accedit Oratio de optima forma Episcopi. 242 Pages, 8vo. Venetiis.

A posthumous work published by signor Laz. Gaspari, the author's brother. The author had free access to the records: and his performance will serve to impress on every Protestant a very deep and lively sense of the value of religious liberty; though he frequently endeavours to justify, or at least to extenuate the excesses of the archbishop in persecuting his Protestant subjects. The author, indeed, could not deny, that the archbishop had attempted to dragoon them into Catholicism; but he thinks to have gained a great point by remarking, that the number of these apostles amounted only to half a dozen on horseback, and a dozen on foot. He could not deny, that the most dreadful penal laws, uniformly and continually executed, have proved the chief means for procuring some

some attention to the Capuchin missionaries: yet, adds he, *Credere quoque par esse, in hoc consilium illos Lutherianos etiam devenisse Capucinatorum visis virtutibus.* From the conclusion of this work, the author appears to have also written a work, 'De Protestantium Germanorum in Catholicos gestis.' It is a pity, that it is not published also, by way of contrast to the present history of the exploits of their antagonists.

Le Vicende di Milano durante la Guerra con Federigo I. Imperadore, illustrate colle Pergamene di que' Tempi e con Note aggiuntavi la Topografia antica della stessa Citta. 300 Pages, 4to. Milano.

This valuable performance is intended for a specimen of a much larger critical and diplomatical work, undertaken by the Cistercians of Milan, encouraged by the generous patronage of count Firmian, governor of Milan; a nobleman, to whom learning, arts, and humanity, are greatly indebted. The execution of the present work, gives very great hopes of the merits of the future: it is illustrated with sixteen critical excursions, and an excellent topographical map of Milan, as it was before its destruction by Frederic I.

Über die Phänomene vor der Zerstörung Jerusalem; or, on the Phenomena preceding the Destruction of Jerusalem. By Henry Balthasar Wagniz. 8vo. Halle. (German.)

A successful attempt for placing the accounts given by Josephus in their proper point of view; and to discriminate real facts from the historian's judgment or way of accounting for them. The result of M. Wagniz's enquiries is, that the phenomena preceding the destruction of Jerusalem, were indeed unusual, but not inconsistent with the known course of nature.

Guil. Abrah. Teller, Opuscula varii Argumenti. 8vo. Francfort on the Oder.

A new edition of ten short and valuable treatises: 1. De judicio super variis lectionibus codicis Hebræi divini recte faciendo; 2. Topice S. S. Pars I. 3. Topice S. S. Pars II. 4. Defensio inspirationis divinæ vatum sacrorum adversus enthusiasmum poeticum; 5. De inspirationis S. D. judicio formando; 6. De dialecto poetica; 7. Elogium Joan. Christiani Hebenstreit; 8. Justus honor doctoris theolog. ab Luthero vindicatus; 9. De homine *πνευματικῷ*; 10. De vera religionis indole, & gratulatio ad directorem Profess. Gymnasii Berolini Colonienfis.

Dissertation sur les Eaux Savonneuses, et en particulier sur celles de Bonn, au Canton de Fribourg en Suisse, &c. Par M. Schueler. 8vo. Fribourg.

An account of the nature and effects of the waters in question; of the diseases in which their use will prove salutary; of those in which they would prove either inefficacious or hurtful; and of the diet to be observed in their external and internal use.

Ueber Todes strafen gegen Moerder; or, On capital Punishments of Murder; 40 Pages in Quarto. Francfort on the Mayn. (German.)

This consultation has been occasioned by a new Swedish regulation on the subject, and written by G. A. Tittel, ecclesiastical counsellor and professor of philosophy at Carlsruhe. The author considers the increasing inclination of disputing the justice of capital punishments, even in cases of murder, as dangerous to religion and public safety: and supports his sentiments by arguments drawn from revelation and reason.

Composition du Remède de M. Daran, publié par lui-même 1780. Nouvelle Edition, avec fig. 322 Pages. Small 8vo. Paris.

Mr. Daran here publishes his famous nostrum of bougies gratis : after having found its value ascertained and confirmed, as he says, by half a century's experience. One half of his book is taken up with a preliminary discourse ; and a great part by extracts of letters addressed to him, in which he is highly commended ; he affirms that eight thousand patients have passed through his hands, of whom *two thirds* would, but for his assistance, have perished. Indeed, a man conscious of having really effected but one-tenth part of what he applauds himself for, may well retire from the stage with the lasting satisfaction of a well spent life.

Venetæ urbis Descriptio a Nicandro Jasseo P. A. concinnata, a. 1760. edita a. 1780. 364 Pages 8vo. Venice.

A very curious and not inelegant topographical description of the city of Venice, in Latin hexameters, divided into twelve books, each containing from 600 to 1000 verses. The author informs a traveller of all the curiosities of that city, in six days, and two books for each day. He enlarges on the silk manufactories ; on the labours in the Zecca ; on wax bleaching ; on sugar-houses ; on the glass manufactories ; on the margariteri and perleri ; on theatrical exhibitions ; on various amusements, shows, and solemnities ; on the country scenes and pleasures round Venice ; and has found means to delineate all these modern, and seemingly unpoetical subjects, in a sprightly Latin diction.

Osservazioni sopra alcuni antichi Monumenti esistenti nella Villa dell' Eminent. Signore Card. Alessandro Albani. 64 Pages in Folio, with Six Copper-plates.

By the learned abate Stefano Raffei, who, it seems, succeeded the late unfortunate abbé Winkelman, as keeper of the antiquities in the cardinal's villa. The ancient and valuable fragments here described and attempted to be explained, deserve the notice of the virtuosi.

The same learned antiquarian has published at Rome some other similar essays ; such as :

Ricerche sopra un Apollone nella Villa dell' Em. S. Aless. Albani. in folio, with 3 plates.

Saggio de Osservazioni sopra un Basso Relievo della Villa Albani, in Folio, with a large Plate : To this Essay are subjoined, *Osservazioni sopra un altro Basso Relievo nella medesima Villa : with one Plate.*

Dissertazione sopra un singolar Combattimento espresso in Basso Relievo nella Villa Albani . . . (The Battle between Achilles and Memnon) ; and, by way of Appendix, Fillottete addolorato, altro Basso Relievo nella Villa Albani. An interesting piece.

Spicilegium Geographiæ Hebræorum extera post Bochartum. 218 Pages 4to. Goettingæ.

The Second Part of professor Michaëlis' learned disquisitions on the geographical accounts extant of the writings of the Hebrews. This part ends at 1 Mos. x. 32. and several curious and interesting enquiries are reserved for a third volume.

MONTH-

MONTHLY CATALOGUE.

P O L I T I C A L.

A Candid Defence of Administration, against the ill-founded Charges of Opposition. 8vo. 1s. Wilkie.

THIS pamphlet is very properly entitled a Candid Defence ; for though the author vindicates the conduct of administration, from the beginning of the dispute with America to the present time, he never either deviates into invective against opposition, or betrays for the measures of government any zeal, which seems not to be founded on just principles.

An Address to the Independent Members of both Houses of Parliament. 8vo. 6d. Faulder.

This writer assumes a greater appearance of impartiality than is usual with those who present the public with their sentiments on the politics of the times. In regard to the conduct both of ministers and their opponents, he makes some remarks, which might render it doubtful whether he really inclines to one or the other party : but with respect to his unfavourable opinion of two members of administration, he is abundantly explicit. From some of the arguments which he uses, however, in addressing those who generally espouse the part of government, we may venture to pronounce, notwithstanding his affected neutrality, that he carries a latent, though well concealed bias, in favour of opposition. We must not omit mentioning, that he concludes with laudable exhortations to the virtuous discharge of public duty,

The False Alarm. Addressed to the Right Honourable Richard Rigby, Esq. 8vo. 2s. Wilkie.

Several years ago, a pamphlet was published by an eminent writer, under the title of the False Alarm ; between which and the production before us, in point of execution, it would be injurious to draw any parallel. The author of the present False Alarm, however, appears to be actuated by motives which merit our approbation. His object is principally to refute the opinion of those, who consider the late unfortunate transactions in America as decisive of the war with our colonies. Such an idea is not less unjust than prejudicial to the spirit of the nation, and ought therefore to be reprobated by every lover of his country. While the author of this pamphlet recommends the prosecution of the American war, he argues warmly for an alteration in the mode of conducting it. The production is addressed to Mr. Rigby ; and to it is subjoined a postscript, termed the Crisis, addressed to the two houses of parliament. In the former, the author pays many compliments to Mr. Rigby ; and in the latter, to the Lord Chancellor.

Free Thoughts on the Continuance of the American War, and the Necessity of its Termination. 8vo. 1s. Payne and Son.

This author endeavours to persuade the inhabitants of Great Britain of the necessity of terminating the war with America, and even of acknowledging the independence of that country: but his arguments, at the same time that they are of too general a nature to afford conviction, seem to be drawn from timidity and despondence, rather than from any deep and accurate investigation of the subject.

A Letter to Sir Robert Bernard, Bart. Chairman of the Huntingdonshire Committee. By John Jebb, M. D. F. R. S. 8vo. 6d. Stockdale.

This Letter, written by Dr. Jebb, relates to a plan of parliamentary reformation, submitted to the Huntingdonshire committee, of which Sir Robert Bernard was chairman. The Doctor's design is, to recommend an alteration, formerly suggested, of reducing the members for the boroughs, and increasing the number of knights of the shires; an expedient which, he thinks, would render the House of Commons more independent.

The Patriot known by Comparison. 8vo. 1s. Walker.

The design of this author is to ridicule the character of modern patriots, which he describes as an assemblage of corrupt principles, and of a disposition pernicious to the public tranquillity. But whatever opinion we entertain of the author's political rectitude, we cannot award much praise to his abilities as a writer, notwithstanding what he indirectly arrogates to himself, in his motto, 'The axe carries a keen edge.'

Considerations upon the present State of the Wool Trade, the Laws made concerning that Article, and how far the same are consistent with true Policy, and the real Interest of the State. 8vo. 6d. Elmsly.

The author of these Considerations informs us, that, in the county of Lincoln, there is, at present, a considerable quantity of wool in the hands of the grower; for which there being no market, that quantity is accumulating. In his opinion, the immediate causes of this failure in the demand for wool, seem to arise from the diminished sale of the goods made from long wool particularly; and from the increase of that commodity, in consequence of the great number of enclosures which have taken place all over the kingdom. In respect to the remedy of this evil, he concludes, that a suspension of the prohibitory laws, with regard to the exportation of wool, is the only means which can afford relief to the county of Lincoln. We are glad to find, that the arguments drawn by this writer for the provincial expediency of allowing the free exportation of wool, entirely correspond with the opinions so forcibly maintained by Sir John Dalrymple, upon a more extensive and national view of the subject.

P O E T R Y.

Ditis Chorus: or, Hell Broke Loose. A Poem. Translated from the Satyricon of Petronius Arbiter, and faithfully adapted to the Times. 4to. 1s. 6d. Kirby.

The vulgarity of the title to this poem will naturally prejudice the reader against the whole; and the perusal of the piece will confirm him in his opinion of it. It is, indeed, nothing more than a very indifferent translation of a Latin poem*, which, with some striking beauties, has many imperfections, and is not, upon the whole, an agreeable performance. The author, however, informs us, in a prefatory advertisement, that 'there is a strange resemblance in the situation of the Roman republic, plunged in all the horrors of civil war (which, thank God! we are not at present) and the present state of this distracted country.' He takes upon him, therefore, the agreeable task (and what honest patriot would not?) of describing the miseries, and pointing out all the vices and follies of poor old England at the present period; these he seems to dwell on with a malignant pleasure, and to delineate with great asperity. The following passage will shew our author's talent at application, and at the same time ascertain his merit as a translator and a poet.

The original runs thus:

' O Genitor, cui Cocyti penetralia parent,
Si modo vota mihi fas est impune profari,
Vota tibi cedunt: nec enim minor ira rebellat
Pectore in hoc, leviorve exurit Flamma medullas.
Omnia quæ tribui, Romanis arcibus, odi;
Muneribusque meis irascor: destruat istas
Ipsaque quæ posuit moles Dea: nunc mihi cordi
Quippe cremare viros, et sanguine pascere luxum.
Cerno equidem gemina jam stratos Morte Philippos,
Thessaliæque rogos et funera gentis Iberæ:
Et Lybiæ cerno, et tua Nile gementia clostra.
Jam fragor armorum trepidantes personat aures,
Actiacosque sinus, et Apollinis arma timentes.
Pande, age, terrarum sitientia regna tuarum
Atque animas arcesse novas: vix navita Porthmeus
Sufficiet simulacra virum traducere Cymba.
Classe opus est. Tuque ingenti fatiare ruina

* Janus Doufa, speaking of this poem, says,

' Hanc a Petronio poeticam belli civilis vaticinationem multo mavelim mihi

Quam vel tricenta Cornubiensis illius
Pharsallicorum versuum volumina.'

Rapin, on the other hand, says,

' Petrone dans son poeme sur la corruption de Rome tombe dans tous les defauts qu'il condamne; jamais personne n'a donne des regles plus judicieuses, & jamais personne ne les a plus mal observees.'

Pallida Tifiphone, concisique vulnera mande.
Ad Stygios manes laceratus ducitur orbis.'

The translation, or rather paraphrase, is as follows:

' Oh Father! who o'er Tartarus presides,
If I unpunish'd may my wish profess;
My wish is your's; nor less implacable
The rage that burns and rankles at my heart.
I curse the height to which myself have rais'd
Britannia's name, and my own gifts repent:
But the same hand abases and exalts;
And to exterminate with fire and sword
The hateful race, will now be luxury.
Already see I Bunker's fatal hill,
And Lexington heap'd high with double slaughter!
Now the White Plains, deep crimson'd o'er with blood;
And now Savannah's banks, surcharg'd with carnage!
Hark! hark! the rage encreases. See, they waste
The sister Carolinas, Jerseys twins,
And Penn's fair colony, the friend of peace!
Come open wider hell's rapacious jaws,
And welcome the new comers. Charon scarce
Can croud their shades into his narrow bark,
But needs a fleet. Go, satiate thy thirst,
Pallid Tyfiphone, and gorge with gore!
The mangled world shall croud the Stygian lake.'

There is nothing, we believe, in these lines, which will induce our readers to wish for more extracts from this poem.

Condolence: an Elegiac Epistle from Lieut. Gen. B-rg-yne, captured at Saratoga, Oct. 17, 1777, to Lieut. Gen. Earl C-rn-w-ll-s, captured at York-Town, Oct. 17, 1781. 4to. 1s. 6d. Evans.

A political squib, containing little more than newspaper strictures on public events, put into verse. The following stanzas are some of the best in the performance:

' Yon rapid bird that mounts the skies,
Severs the medium as it flies;
Yet gone, no path we find!
The tow'ring ship that courts the gales,
Divides the ocean as she sails,
Yet leaves no track behind.

Thus on each march, the land our own,
Allegiance pours to Britain's throne;
Behold the Jerseys won!
Then to New-York the troops retire,
The conquests all the world admire,
Which end as they begun.

Full many a post of vict'ry gain'd,
By which no object was attain'd,

Save

Save just to lull the nation ;
 And, after sev'n successful years,
 The strongest feature that appears
 Is your capitulation.'

These lines, our readers will perceive, have no extraordinary merit to recommend them. It requires indeed much more genius and judgment than the author of this piece seems to be possessed of, so to unite poetry and politics as to afford any entertainment.

Jerusalem Destroyed: a Poem, in three Cantos. By William Gibson, M. A. of Pembroke-Hall, Cambridge. 4to. 2s. Cadell.

About thirty or forty years ago, Mr. Seaton, a lover of the Muses, bequeathed the annual profits of a small estate, about eighteen or twenty pounds, to the author (some master of arts in the university) of the best poem, ode, or copy of verses, on a certain subject given out by three judges, appointed to determine the merit of the several candidates. The poem is ordained to be always in English; and, unfortunately for the authors, to be printed. The expence of printing, an expence generally without the least return of profit, is to be deducted from the income of the estate, and the rest given as a reward for the composer.

Incited by the joint allurements of fame and riches, candidates spring up every year for this noble prize; and, without the fear of critics before their eyes, boldly launch into the great ocean, where so many have perished before them: for whether it be, that poets naturally abhor confinement, and seldom succeed where the subject is not chosen by themselves, or that the banks of Cam are too remote from the regions of Parnassus, certain it is, that, since the publication of Mr. Seaton's will to this day, not above five or six of the prize-poems have reflected any honour on the victors in this annual race, the rest being consigned, like birth-day odes, to eternal oblivion. This, we fear, after all the pains taken by the learned Mr. Gibson, in his long and elaborate poem of seven and thirty pages, will be the fate of *Jerusalem Destroyed*.—Which is, to say the truth, one of the heaviest and most unentertaining performances which we have laboured through for some time past. That the whole of it, however, may not be entirely lost to posterity, we shall transplant into our own immortal work (for the *Critical Review*, you will please to observe, good reader, is to last for ever,) a few lines from one of the most striking passages, which will exhibit a perfect idea of the poem, and of the writer's peculiar happiness in the descriptive.

' Supreme in misery, as in rank survey,
 Where Miriam's frenzy sadder scenes display—
 Thrice, from the east his wonted course begun,
 Behind yon western hills had sunk the sun,
 Since to her famish'd lips her hand applied
 The last scant morsel, which her hoard supplied.

Silent she sat within, and o'er her child
 Wept—whilst unconscious of her griefs it smiled!
 Silent she sat, for they, her train of late,
 All, one by one, had bow'd before to fate,
 The fourth day came; when now exhaust, and dried,
 The babe's sole sustenance her breasts denied;
 That babe, whom heav'n ordain'd e'en yet to live,
 And wailing crave—what she had not to give!
 Wrung to the inmost soul, in wild despair,
 Up sprang the dame, and madly tore her hair;
 This way and that she flew; then pond'ring stood;
 Now shriek'd aloud, now laugh'd in ireful mood.
 Anon, her eye-balls fix'd, and savage air,
 Some desp'rate purpose in her soul declare,
 When snatching up her infant, quickly 'round
 Writhing his neck, she dash'd him 'gainst the ground,
 Smiling the while—then on the hearth she raised
 The faggots high, that, kindling, fiercely blazed;
 There, over all, the little corse was laid,
 And on her broiling babe the mother preyed!!—'

Those who are fond of the dreadful, the savage, and the horrible, and love to hear of mothers dining on broiled children, will meet with several agreeable strokes of the same nature in the course of this poem; and such as love a long sacred history, in bad verse, will read this pious performance with infinite satisfaction.

Elegy on the Death of Lord Richard Cavendish. 4to. 1s.
 Doddsley.

Though this little performance cannot boast of that extraordinary degree of poetical merit which can alone secure universal attention, the verses are far above mediocrity, and as they seem to flow from the heart, will find a sufficient number of admirers in the extensive circle of friends who lament, with the author, the untimely fate of lord Richard Cavendish. The following lines contain a part of his amiable character, not ill drawn.

' With steady truth, with energy of sense,
 With firmness tried, and bold without pretence;
 His ample soul each foster virtue join'd;
 Sincere in friendship, in affection kind:
 With looks that spoke, and words that frankly flew;
 Yet pity soft, and gentleness, he knew;
 Tho' uncontroul'd, yet still his manner shew'd
 That sweetness temper'd, what with spirit glow'd;
 Thro' ev'ry action, sense and kindness ran,
 And honour'd was the worth, but lov'd the man.'

The poem concludes thus:

' O shade belov'd! O spirit ever dear!
 Thy recollection shall protect me here;

Shall

Shall guard a heart, that long had hop'd to find
 Thy words instructive! thy affection kind!
 That feels thy loss, from affectation free,
 And whilst it beats, will give a sigh to thee.
 Warm'd by thy virtues, aided by their glow,
 Thy truth resembling, would my numbers flow!
 Yet seek no honour, yet require no praise,
 And pure their tribute of afflicted lays:
 Sacred to grief—that from the heart they came,
 And true to friendship; is sufficient fame.'

The last line makes all the recommendation which we could bestow on this elegy totally unnecessary.

Honoriam: or, the Day of All Souls, a Poem, with other Postical Pieces. 4to. 1s. 6d. Robson.

Mr. Jerningham's plaintive muse has here carolled forth some very agreeable verses, the pathos and simplicity of which will, perhaps, afford greater pleasure to the generality of readers than longer and more laboured productions. *Honoriam* has some very good lines in it, and the Soldier's Farewell on the Eve of a Battle, is a pretty thought, and well executed, particularly in the conclusion, where he says,

' Cheer thee, cheer thee, best of women,
 Trust to the great Pow'r above;
 When I rush amidst the foemen,
 Heav'n may think on her I love:
 Saving is the miser's pleasure,
 Spending is the soldier's thrift,
 Take this guinea, all my treasure,
 Take it as a parting gift.
 Here end we this mournful meeting,
 Catch from my lips this fond sigh;
 If this be our last, last greeting,
 Know, that I was born to die.
 See! the day-spring gilds the streamers
 Waving o'er the martial train;
 Now the hoarse drum wakes the dreamers,
 Ne'er perchance to dream again:
 Hark, I hear the trumpet's clangor
 Bid the British youth excell;
 Now, now glows the battle's anger,
 Lovely Alice, fare thee well.'

The rest of the little poems in this small collection have their share of merit; and we doubt not will meet with the same favour and approbation from the public which his former elegant performances have so justly intitled him to.

Poems by the Rev. Thomas Penrose, late Rector of Beckington and Standerwick, Somersetshire. small 8vo. 3s. sewed. Walter.

Mr. Penrose, the author of these poems, as we are informed in an advertisement prefixed to them, was educated in Christ-Church,

Church, Oxford, which he left to go abroad as a lieutenant of marines, in America, where he was wounded.—After ruining his constitution, he returned to the university, took orders, and, after serving the cure of Newbury for some years, and meeting with a variety of disappointments and misfortunes, was at last presented to a valuable living, which came however too late; the state of his health was such as left but little hope, except in the assistance of the waters of Bristol, where he died in 1779, aged only thirty-six.

Mr. Andrews, the editor, subjoins to this short account of his life, an excellent moral character of his friend, who was universally esteemed, beloved, and lamented.

The poems have no inconsiderable share of merit, and seem to be written by a man of taste and feeling; though a vein of melancholy, probably arising from the author's misfortunes, runs through most of them. In the Address to the Genius of Britain, Mr. Penrose touches on the fatal American war, with great delicacy and power of numbers, as the following lines will sufficiently convince our readers.

‘Straight o’er the Atlantic surge, with anxious haste,
Seek out thy pensive daughter;—once as dear
And closely twisted round thy milky breast,
As was Augusta’s self.—Yet now estrang’d—
Unhappily estrang’d! O by the hand
Take the fair Mourner; from her tearful eye
Wipe the dim cloud of sorrow;—to the throne
Present her reconciling.—’Tis a boon,
Most glorious boon, that to our latest sons
Will render thy soft influence doubly dear.
Look back, unmov’d by prejudice, look back
To Memory’s mirror. Pictur’d there we see
The happy times of Concord —

He describes the blessings of Concord very poetically, and then draws a picture of the melancholy contrast,

‘ — Spiritless now and sad
Embark’d the destin’d troops: the veteran brave,
That dauntless bore the variegated woes
Of long-protracted war:—the veteran brave,
That won on many a plain the bloody palm
Of Victory, amidst the dying groans
Of slaughter’d thousands firmly undismay’d;
Now hangs in tender thought his honest front,
Averse to slay his brother:—at the word,
(Awful, yet sacred to his patient ear)
He lifts indeed the steel, while down his cheek
The big drop flows, nor more he dreads the wound
That bores his vitals, than the stroke he gives,
Say therefore, “Sword be sheath’d.”—

The conclusion recommends peace and reconciliation—where

— the

‘ — the dawn of joy will spread
 Its warm reviving ray—and every eye
 That’s misty now with sorrow, will grow bright,
 And smile away its tears: the sunny beam
 Of mild returning confidence will cheer
 The kindred countries:—Commerce, on her couch
 Now drooping wounded, then will rear her head,
 Charm’d into health;—and from her various store
 Will cull the sweetest flowers, and form a wreath
 To crown the temples of her Patriot King.’

The whole of this piece, with several others, bear the indisputable marks of genius, and are worthy of the reader’s attention.

A Cursory Examination of Dr. Johnson’s Strictures on the Lyric Performances of Gray. 8vo. 1s. Crowder.

A sanguine admirer of Mr. Gray’s lyric poetry has here boldly entered the lists against the great biographer and critic Dr. Johnson, whom he accuses of injustice and severity in the strictures which Dr. J. has published on this gentleman’s darling poet. Amongst other remarks on the doctor’s treatment of Gray, he observes, perhaps with some degree of truth, that ‘his critical process with him differs, considerably, from that which he makes use of towards every other writer. He is with Gray more verbal, logical, and minute, where these critical niceties ought, in reason, least of all to be practised. He is less observant of the versification and imagery; and for the most part declines giving us either a general, or comparative character of the pieces under inspection.’ He then follows the doctor in his observations on the Bard, Mr. Gray’s favourite production, a work which at its first appearance astonished the poetical world, and divided into parties almost the whole republic of letters. This ode our author strenuously defends, and differs *toto cælo* from Dr. Johnson in his opinion of it. He owns, however, that the ode might have ended with a better example; ‘but, says he, whether with one of equal effect on the mind of the reader, must be left undetermined, till our great Aristarchus himself pleases to oblige the world with an ode on the same subject, equally excellent, but terminating with a different catastrophe.’

Here the warmth of friendship for his degraded favourite seems to have betrayed our author into an unreasonable demand, as it would be very hard upon a critic, if he were obliged either to commend every work which he inspects, or to produce a better himself: this is an *argumentum ad hominem* which will never be admitted in a court of equity.—This pamphlet, however, contains some sensible and judicious observations, with regard to the point in question, Mr. Gray’s merit as a lyric poet.

D I V I N I T Y.

Lectures on the Exercise of the Sacred Ministry. By the late J. F. Ostervald, Professor of Divinity, and Pastor of the Church of Neuchâtel, in Switzerland. Translated from the French, and enlarged with a Preface, and occasional Notes. By Thomas Stevens, M. A. 8vo. 5s. Rivington.

Mr. Ostervald, the author of these Lectures, was born at Neuchâtel in 1663; and in 1699 was made pastor at that place. In this situation he acquired the highest reputation by his talents, his virtues, and his zeal for training up pupils, and reviving ecclesiastical discipline. He made several pious establishments, and died in 1747, universally regretted by his acquaintance.

His principal works are, 1. A Treatise on the Causes of Corruption among Christians. 2. A Catechism. 3. A Treatise against Uncleanness. 4. An Edition of the French Bible of Geneva, with Arguments and Reflections. 5. Sermons. 6. *Ethica Christiana*. 7. *Theologiæ Compendium*. 8. A Treatise on the Sacred Ministry.

Most of these works, especially his Arguments and Reflections on the Chapters of the Old and New Testament, are well known, and highly esteemed in England.

The treatise now before us, is, says Mr. Stevens, the most complete, that has hitherto appeared on the sacred ministry. Many of these, which have been published in our language, certainly deserve the attention of preachers; but they treat of nothing but preaching. This treats of almost every thing, which belongs to the office of a Christian divine: that is, of sermons, of texts, of pronunciation and action, of catechisms, of discipline, of the conduct of a pastor towards his flock, of visiting the sick, and other similar topics.

The ingenious translator speaks of these Lectures, and of his own performance in the following terms:

‘ Mr. Ostervald was eminent for his zeal in training up pupils, and I hope these Lectures will be esteemed a sufficient proof of the professor’s abilities, as well as zeal in that arduous and important province: but as they were not prepared, nor, perhaps, intended, by himself for the press, to which they were committed without his knowledge, probably by some assiduous pupil who attended them, they are entitled to a more candid allowance for any imperfections that occur in them. We must not expect all that neatness and accuracy of style or method, which they would, doubtless, have possessed, had they been finished for the press by the professor himself: there seem, however, sufficient strokes of his masterly judgment, and pious zeal, to render the work truly valuable; and I am willing to hope it will prove a very acceptable and useful performance to those gentlemen, for whose service I have been encouraged to translate it; our younger clergy, and candidates for orders, especially those of the university of Cambridge; for many of whom I have a personal esteem

teem and affection, and for whose honour and success in the sacred ministry I cannot but feel myself particularly interested. As Mr. Ostervald has cited many passages in Latin, without giving any translation of them to his pupils, it seemed needless and impertinent, to translate them for those gentlemen, whom I wish to peruse them: most of them are clear and easy, and some, especially of those cited from good old Erasmus, possess such force and elegance in the original Latin, that I could not hope to convey their genuine beauty in an English translation.

To render these lectures more useful, I have made some addition by way of notes; and I am under apprehensions, this part of the work will be most liable to censure and exception. Some readers may be apt to think, that I might, and therefore should, have given large and useful remarks on many passages, where I have made none: others may condemn some of the few I have made, as faulty, partial, or, perhaps, superfluous. As to the scantiness of the notes, it would, I own, have been very easy to have found an ample remedy, especially if I had been furnished with a large store of authors to consult, cite, and refer to; but then many readers might have thought the remedy too dear a purchase. I could have cited numerous remarks that are entirely unnoticed, transcribed at length many others to which I have only referred, and given a long dissertation on several passages, where I have made only a short note. Thus could I easily have swelled the work into one or two bulky and expensive octavos, or even pompous quartos: but then, I am persuaded, many would have severely blamed the redundancy of the notes, and heartily wished the work reduced to its present frugal size; to which I have studiously confined it, for the convenience of many young curates, and other clergymen, to whose leisure and incomes large and costly volumes are very ill adapted. As to the notes I have inserted, some of them were absolutely necessary, and I would hope that all, or most of the others, will appear just, pertinent, and useful to the candid, unprejudiced reader; and as to others, I must be content to bear their censure and resentment. If, however, there be found any material dangerous error, in any part of the work, I shall be extremely glad to see it pointed out, especially if it be done in the spirit of candour and friendship.

In short, if these Lectures, which have been very useful to me, shall be found of any considerable benefit to those for whom they have been chiefly translated, I shall think myself exceedingly happy: or, should I only be well informed, that they have excited one clergyman to a proper zeal, diligence, and discretion in the discharge of his various duties, or assisted any candidate for orders in forming a just, exalted idea of the sacred office to which he aspires, and made him duly careful and conscientious, in his preparation for it, I should feel a pleasure that would amply recompense me for all the time and pains I have bestowed upon them.

We shall only add, that this work appears to be very well calculated to answer those important purposes, which the pious author and the translator had in view.

A plain and short Account of the Nature of Baptism, according to the New Testament: with a cursory Remark on Confirmation and the Lord's Supper. By Gilbert Wakefield, B. A. 12mo. 1s. Johnson.

The design of this tract is to shew,

1. That baptism, as performed by John the Baptist, and by the Apostles of Jesus Christ, was by the immersion of the whole body under water.

2. That, in the days of Christ and his Apostles, baptism was not performed upon infants.

3. That baptism, at whatever age, and in whatever form administered, is now, and always was unnecessary; and improper to be practised on the children of Christian parents.

In answer to the first of these notions, it may be considered, that Christianity does not consist in outward forms, emblems, or ablutions of the body; that the external ceremonies of baptism are not immutable; that the only essential part of it is a solemn reception into the Christian church, in the name of the Father, and of the Son, and of the Holy Ghost; that the form, either by immersion or sprinkling, is not prescribed in the New Testament; that St. Paul, when he says, Rom. vi. 4. "We are buried with Christ through baptism unto death," alludes indeed to the common form of administering baptism at that time; but does not enjoin or recommend either this or that particular mode; that supposing immersion to be the primitive form, and emblematical of the death of Christ, sprinkling is an emblem of purification, and, as such, a very proper one, at the introduction of a new member into the church of Christ; that the mode of administering this rite is left entirely to the discretion of the Christian church, to be varied, as times, and climates, and other circumstances may require; and that it is superstition to imagine its efficacy depends, in any respect, on the quantity of the water, and not on the grace of God.

Our author lays a stress on St. Paul's expression already mentioned: "buried with him by baptism." But it should be considered, that all arguments derived from figurative expressions are uncertain and fallacious; that the Apostle presents us with a different image in the next verse, saying, that we have been *planted together, συμφυτοι*, in the likeness of his death; and that St. Peter compares baptism to Noah's ark, which floated *upon* the water; and that neither the ark nor the souls, which were in it, were immersed in the water, as our author contends the body should be immersed in baptism.

In answer to the second proposition, it may be observed, that, if the author admits the divine institution of infant-circumcision, he must likewise admit the propriety of infant-baptism: for the former

former is called a covenant, Acts vii. 8. and the seal of the righteousness of faith, Rom. iv. 11; and therefore it may seem, as well as baptism, to require faith and righteousness, before it could be performed. But this was not the case, as children were circumcised on the eighth day after their birth.

Secondly, in defence of the practice of infant baptism, we have the authority of Cyprian, Origen, Tertullian, Irenæus, Jerom, Ambrose, Chrysostom, Athanasius, Gregory Nazianzen, and many other early writers, who speak of it as a thing generally practised; and most of them, as a thing which ought to be practised in the Christian church.

Thirdly, the want of precedents for infant baptism in the New Testament is not a circumstance, in any respect favourable to our author's opinion: because the nature and situation of things, at the first propagation of Christianity required a rational conviction, before a man could be admitted into the society of Christians. But what occasion is there for such a previous condition at present; when children are supposed to be educated from their infancy in the faith of Christ?

But, it is said, our Saviour was not baptised before the commencement of his public ministry. In answer to this remark, we shall only observe, that he was circumcised in his infancy; and that he could not receive John's baptism, before John appeared.

With respect to the author's third proposition, it may be observed, that baptism is not confined by our Saviour to any particular period; and that if it was at first a proper mode of introducing any one into the Christian church, it cannot be improper at present. It seems indeed to be a very pious and significant method of dedicating ourselves to the sacred profession of Christianity.

On these, and many other considerations, we cannot see any good effect, that can possibly arise from the establishment of our author's principles; or from his book, except that of discountenancing those superstitious notions, which some have entertained, concerning the effect of baptism on the soul of the infant, in washing away the pollution of original sin.

An Essay on the Origin of Evil. By Dr. William King, late Lord Archbishop of Dublin. Translated from the Latin, with Notes. To which is added, a Sermon by the same Author, on the Fall of Man. By Edmund, Lord Bishop of Carlisle. 8vo. 6s. Faulder.

In the present edition, which is the fifth, this work has received several corrections and improvements by the learned translator.

The notes, subjoined to the original essay, are copious, and contain a fund of excellent observations on almost all those topics, which fall within the limits of the archbishop's investigation.

This work deserves the attentive perusal of every one, who has taste, leisure, and abilities for moral and metaphysical enquiries.

It would likewise, be particularly useful to the students at the universities; as it would have a tendency to raise their ideas, from useless speculations and frivolous pursuits, to the most sublime and important subjects, the attributes of the Deity, and the various dispensations of his providence in the protection and government of the universe.

MISCELLANEOUS.

An Essay concerning the Propriety and the Manner of cultivating in Children and Youth a Disposition to, and of inspiring them with an Inclination for any particular Office, Trade, or Employment.
By William Pettman. 8vo. sewed. 2s. Law.

The principal design of this Essay is to point out the most effectual means of establishing an early and a permanent influence over the passions of children, in order to secure their attachment to those pursuits, for which they are designed.

The author supposes, that the natural talents of children may, for the most part, be made subservient to their desires; that their inclinations can afford no certain rule, by which their parents may judge of their abilities; that those inclinations, if the passions, which give rise to them, are not properly governed, will, at all times, be subject to change, from a variety of causes; and that such arguments, as are intended to prove the necessity of being led by nature, are rather plausible than true.

It is the business of the parent, he observes to cherish in his son an inclination for the station he is to fill; to make it appear to him in a pleasing and advantageous light; and to guard against every thing, which may have a tendency to abate his zeal and alacrity, or render his future occupation the object of ridicule and contempt.

The present indiscriminate manner of instructing youth has custom for its support, but this writer thinks it absurd; and remarks, that, in every plan of education, the understanding and the judgment of children should be principally exercised in such studies, and their time employed about such acquisitions, as are calculated to qualify them more directly and expeditiously for their future callings and professions; and to enable them to fill, with becoming grace and propriety, those stations, for which they are intended.

An Essay on Fire. By C. R. Hopson, M. D. 8vo. 2s. 6d. sewed.
Rivington.

Though the doctrine of Fire has, of late years, much engaged the attention of philosophers, it is far from being clearly understood. Even now a dispute is maintained, whether it is a quality or substance; and some of the first names in philosophy are on the opposite sides of this important question.

By the word fire, Dr. Hopson understands, with the vulgar, the conjunction of *heat* and *light*: and is of opinion, that what is called phlogiston, or the inflammable principle in bodies, is the same compound of light and heat, in a quiescent state, or combined with the principles of which the body is composed. When in the act of combustion an inflammable body emits *light* and *heat*, Dr.
Hopson

Hopson contends that we have the phlogiston (or rather its two principles) exhibited to the senses, in a *separate state*; a problem which, he observes, has not a little puzzled preceding philosophers. As the author, however, has not supported his doctrine by new facts, or experiments, his speculations, though they may be allowed to be ingenious, will not, we apprehend, be admitted as conclusive. The very existence of phlogiston, as a principle of inflammable bodies, has been questioned by some foreign philosophers; and Mr. Lavoisier has explained the phenomena of combustion, &c. at least plausibly, without it. In the present state of our knowledge, it is perhaps impossible to pronounce with certainty upon any of those theories; and instead of speculation, we wish that the ingenious would direct their efforts towards clearing up this subject by new experiments.

*The Royal Ecclesiastical Gazetteer; or, Clergyman's Pocket Kalendar**. Containing an Alphabetical List of all the Livings in England, in the Gift of the King, the Prince of Wales, the Lord High Chancellor of England, and the Chancellor of the Duchy Court of Lancaster, in each county separate. With the particular Sum and certified Value, according to which each Living stands chargeable with, or is discharged from the Payment of First-Fruits and Tenths. To which is added an Alphabetical Index to the Whole. By Thomas Bateman, A. M. 12mo. 2s. 6d. Robinson.

This publication contains an alphabetical list of all the livings in England, in the gift of the king, the prince of Wales, the lord chancellor, and the chancellor of the duchy of Lancaster, with their value in the king's books, the certified value of the livings discharged, and the yearly tenths of all.

This list is chiefly taken from Ecton's Thesaurus; and the author's motives for printing it are these:

Ecton's Thesaurus is become very scarce; the new edition, which is said to have been projected by Mr. B. of the First-Fruits Office, is not likely to appear for some time; and that work, in any edition is, and must be, too voluminous and expensive for common use. It contains an account of all the livings in England. But the patronage of the greater part is continually fluctuating. And the livings themselves, in the hands of private persons, are usually given to particular friends or relations. On the other hand, the patrons of the livings in this list are permanent; and more open to a general application, as clergymen shall happen to have either court, or parliamentary interest.

The first-fruits before mentioned were originally the full amount of one year's profits, and were paid to the pope. A valuation for this purpose was taken in the reign of Edward I. an. 1292. In the reign of Henry VIII. an. 1535, the first-fruits were by act of parliament taken from the pope; and the year after, by another act, were given to the king, with the addition of a yearly rent, amounting to a tenth part of such income, com-

* With what propriety can this work be styled a Kalendar?

monly called the tenths. For more affectually carrying this act into execution, a new valuation was made by commissioners, appointed under the great seal, and returned into the Exchequer. This is called the valuation in the king's books.

In the first year of queen Elizabeth, 1558, all vicarages, not exceeding the yearly value of 10*l.* and all parsonages, not exceeding ten marks, according to the foregoing valuation, were exempted from the payment of first-fruits; but not from the payment of tenths.

By an act passed in the fifth year of queen Anne, 1707, an exemption from the payment of first-fruits and tenths was granted to all livings under the then yearly value of 50*l.* And the several bishops, ordinaries, &c. were directed to obtain proper information, and certify the same under their hand and seal, in order to the discharge of all such livings from the payment of first-fruits and tenths, for ever. This is the origin of what is called the certified value of livings.

The fund arising from the first fruits and yearly tenths of all dignities and benefices, remaining in charge, is ordered by the same act to be wholly applied to the augmentation of all such livings, as are under 50*l.* per annum †. This is called queen Anne's bounty.

From the great difference between the value of money at the time of the general valuation of livings, in 1535, and its present value, it is generally supposed, that a living then estimated at 20*l.* a year is now worth two hundred, and so on, in the same proportion. But this is no certain or adequate rule. The valuation of the small livings in the reign of queen Anne comes nearer to their present annual income.

No person can hold any two livings, each of which is charged for first fruits above 8*l.* or, though discharged from the payment of them, for yearly tenths above 16 shillings, without a dispensation. Mr. B. therefore, in his list, has annexed the tenths with which all livings stood chargeable, from the 26th of Henry VIII. to the 5th of queen Anne.

There is one circumstance, which renders this publication more commodious, as far as it extends, than Ecstons's Thesaurus; and it is this: in Ecston, the livings in the gift of the king, &c. are disposed through the whole extent of a large volume; in the present list they are exhibited under one view.—In this respect we have often thought, that a new edition of the Clergyman's Intelligencer, which contains an alphabetical list of all the patrons in England, would be a very useful publication.

† *Quere*, In what state is this fund at present?

*TYRO'S Letter is received, and will be properly attended to.—
A Continuance of his Correspondence will be esteemed a Favour.*